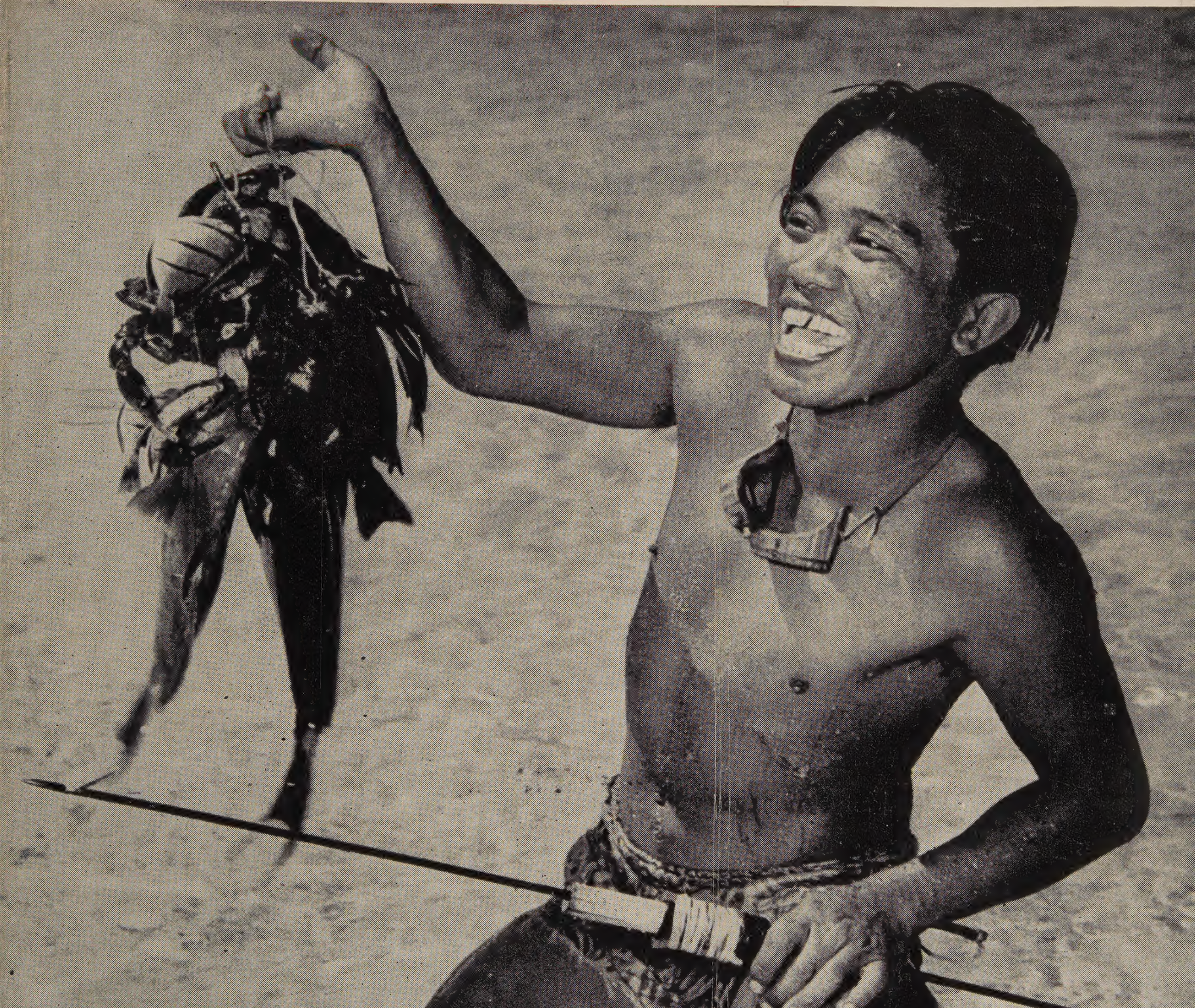
Christian Life

APRIL • 1954

THE MAGAZINE FOR TODAY'S CHRISTIAN 25¢



In the **NEWS**

- ★ China's Church Carries On
- ★ Germany Prepares for Billy

Hawaii: Opportunity for Evangelism

MAR 25 1954

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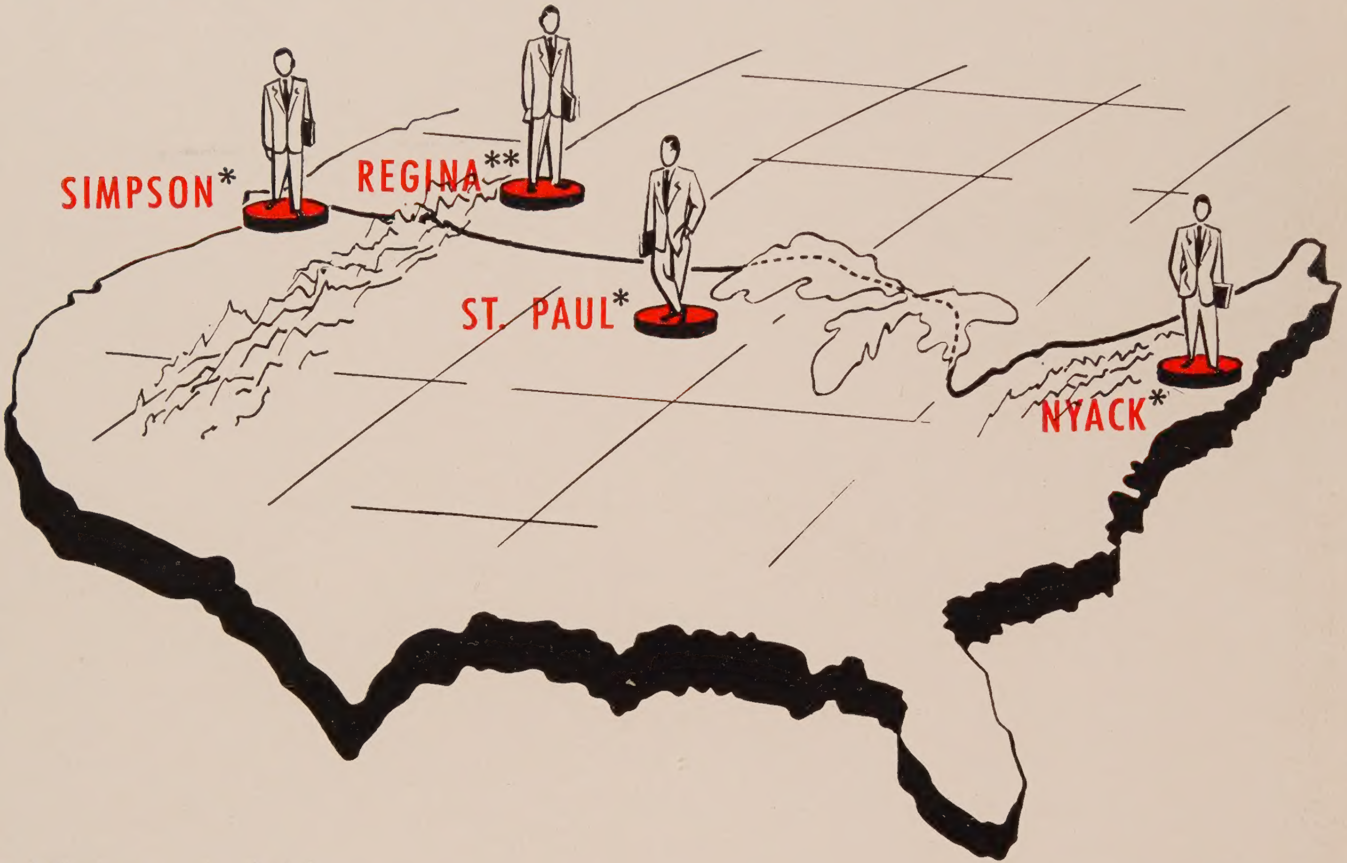

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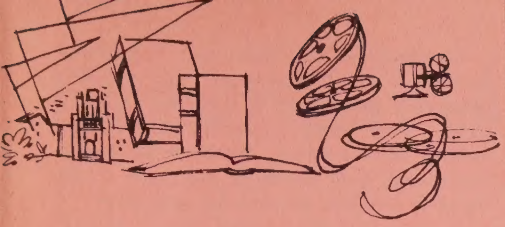
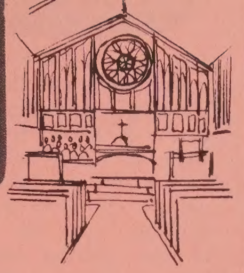
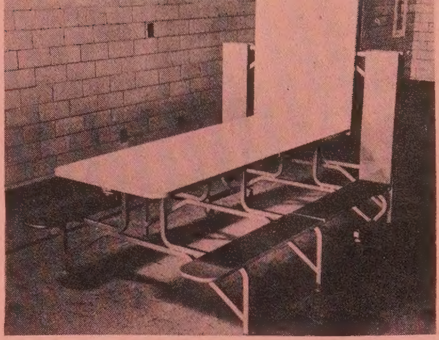


BUYERS GUIDE



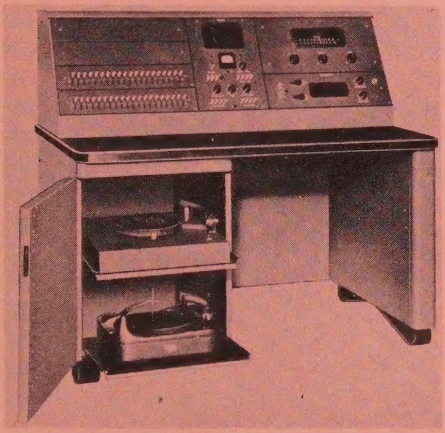


For further information on Portable Table, check item 497-B

Central Control Sound System

Rauland-Borg Corporation, Chicago, recently released its new Model S220 dual-channel central control sound system.

Ideal for school, church or institutional application, the system serves up to 80 rooms, distributing microphone, radio and recorded programs, and providing 2-way intercommunication with any other rooms.



For further information on Sound System, check item 497-A

Housed in an all-steel studio-type console are the following attractions: *Program Panels* — Main Channel "A" panel selects any of 3 microphones (one at console, two remote) or room return, and mixes with any of 4 programs: radio, phonograph, tape record or remote line; Channel "B" program panel also includes intercom facility.

FM-AM Radio — selects any radio program;

Switch Panel — selects any or all rooms (up to 80 room capacity) for distribution of any two programs, for intercommunication and for room return.

Communication Panel — permits 2-way conversation with any room and as "B" program channel, selects any of two mikes, radio or phonograph.

Automatic Changer — plays records of all sizes and speeds. Includes one-operation emergency, all-call and pre-select switch.

Fold-A-Way Portable Table

The new Erickson Fold-A-Way Portable Table gives Sunday school class rooms extra utility.

The table comes in 12 and 14 ft. lengths, and in three heights — 25", 27" and 29". The seating capacity of the 12 ft. model is 22 pupils, the 14 ft. model, 24. Both are available with and without benches.

Completely flexible, the portable models can be set up anywhere with a minimum of effort or confusion. One man can unfold the unit, ready for use, in one minute.

An anodized aluminum molding is permanently fastened to all edges with no exposed fastenings such as screwheads. The formica top requires no maintenance.

The chassis is constructed of square steel tubing, securely braced and welded to the center leg assembly. Tubular bracing is used throughout to eliminate sway.

Storage is a simple problem. Ten tables

FOR MORE INFORMATION . . .

Place a check mark alongside products and services on which you want specific information.

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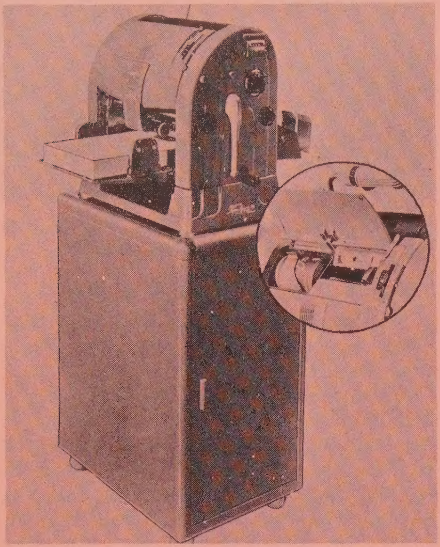


For further information on Stencil Duplicator, check item 497-C

Two Style Stencil Duplicator

This duplicator should fit most any church need because it comes in either a single or twin cylinder style.

The Rex-Rotary D-270 Stencil Duplicator embodies a great advancement in stencil printing machines, fully automatic pre-determined inking. Inking is continuous instead of intermittent.

Other features include hairline registration and quick and easy exchange of colors with no change of drums. The automatic paper feed is reliable for all kinds of paper from air mail to card stock, as well as folded sheets.

The double cylinder machine incorporates the same features as the single machine, with the additional advantage of two cylinders which allow two single legal or letter size sheets to be printed simultaneously. Also,,one single sheet, note size to legal size, can be printed. All sizes are fed automatically.

The sizes of paper, which may be used with this machine, range from 13″ x 17″ to single foolscap.

Both duplicators are available for either hand or electric operation.

Check item 497-C, for further information from the Rex-Rotary Distributing Corporation.

Make Your Own Sound Movies

Mission films of professional caliber can now be produced with Magnesound (a recording and playback attachment) at costs that will meet the most limited budgets.

This new recording method, basically, is the same as tape recording.

There are three alternatives for broadcasting with the Magnesound attachment: (1) Record your own sound on existing optical sound film. (2) Record your own sound on existing silent film. (3) Record your own sound on new film.

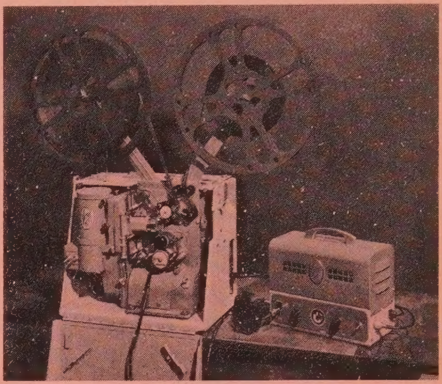
It records and reproduces both voice and music on 16mm magnetic striped films. The sound can be recorded, erased and re-recorded as desired.

Simplicity of operation is a paramount feature of the Magnesound. The amplifier is as easy to operate as a radio or phonograph. Two knobs — one for determining volume for recording, the other for selecting record and playback positions — are the only controls needed for operation.

In use, magnetic sound film is placed in the projector over the usual threading route and the projector is operated in the conventional manner. Recording and playback are accomplished as the film runs through the projector.

Because the Magnesound can be quickly and easily attached to a Victor projector, the owner can enjoy complete versatility — either magnetic or optical sound with his projector.

For further information from the Victor-Animatograph Corporation check item no. 497-D below.



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☐ 497-C Stencil Duplicator
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The Salem Square Covenant Church, Worcester, Massachusetts has chosen

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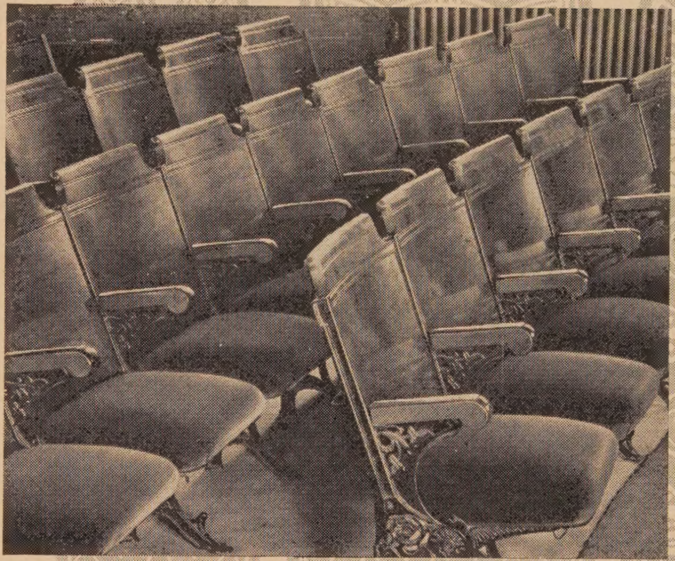

One of New England's most time-revered churches, the Salem Square Covenant Church, Worcester, Mass., complements trim, modern comfort with old fashioned thrift by specifying Firestone *Foamex* Pew Cushioning. *Foamex* solves Church service problems so perfectly that it completely outmodes ordinary stuffings.

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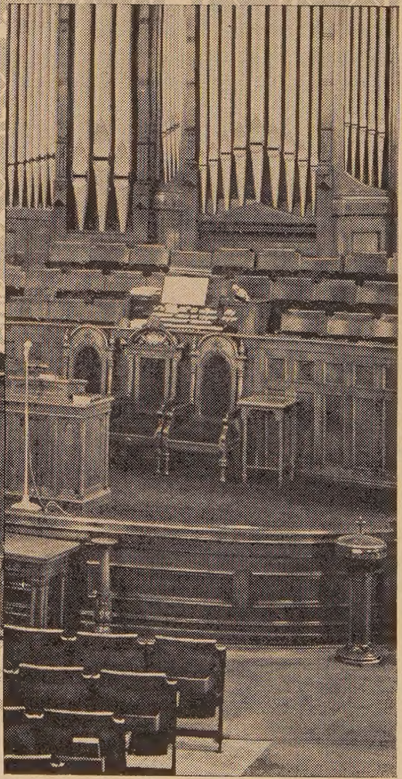
- ***Foamex* cleans itself! Millions of tiny "breathing" air cells keep it dust-free, cool, sanitary!**
- ***Foamex* lasts for generations... has never been known to wear out!**

Whether you are building a new Church, replacing units or re-upholstering, make sure to get real comfort and upkeep value for your money... cushion with Firestone *Foamex!* Ask your architect or Church seating supplier about *Foamex*. Or write Firestone, Akron, Ohio.



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In This Issue

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Culver's New Suit

WHEN ELLSWORTH CULVER, author of "Revival and Reformation in the Philippines," (page 7) and executive director of Orient Crusades, stopped at our office the other day, he admitted that one of the toughest things for him to get used to was wearing the fancy robes for services in the Philippine Independent Church.

Culver told us that the church gives him complete freedom in preaching the Gospel as long as he wears the dignified robes.

When his U. S. friends see his impressive photo (below) handing out Scripture portions to Philippine church leaders, they are apt to query, "Poor Ellsworth, what in the world's happened to him?"

CULVER AND CHURCHMEN

BARRINGTON CENTER CHURCH

But Culver testifies that it's the heart underneath the long robes that really counts. He says he'd even wear a leopard skin if that was required to permit him to tell two million people about Christ's power to save.

Almost a Cowbarn

IN SCOUTING the back country roads to assemble material for his article, "Church Doors Open in the Country," (page 28), Newsman Wesley Hartzell ran into more work than he anticipated. He was invited back to preach in several of the rural churches! One of his outstanding "finds" was a church outside Barrington, Ill.

In 1940 it was deserted. It had been for 25 years. A cemetery association was about to sell it for use as a cowbarn. Miss Helen Grupe, Chicago rescue mission worker, and her brother, Bernard, happened by. Given a vision for the area, Miss Grupe found the owners and they said, "It's yours if you can do anything with it."

It was renamed Barrington Center Bible Church. Miss Grupe was ordained its pastor. It now has 225 active members and the pastor, in addition, holds Bible classes during the week in 22 surrounding towns and villages.

HAUETER

Iron Curtain Specialist

CORRESPONDENT PAUL HAUETER, who authored both "Christianity Behind the Curtain," (page 15) and "Germany Prepares for Billy," (page 38), has been having plenty of excitement lately.

During the recent Berlin four-power conference, Haueter ventured a tour through Berlin's Russian Zone. After being wagged across the border by Communist police, Haueter relaxed a bit. "Then," he writes, "on Stalin Avenue, a Communist policeman in a patrol car pulled up even with us and waved wildly to stop us. . . .

"As he was getting more insistent in his flagging, we were determining whether to stop and try to explain or to make a dash for the border which was not far away.

"At last it occurred that he was not trying to arrest us, but was only indicating that our directional signal light was blinking."

Whew! We were afraid we had lost a good correspondent.

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NEXT MONTH

Are mission boards up-to-date? Next month a survey shows what mission boards are doing with modern equipment.

For Bernard Palmer fiction fans "The Last Ride," a tale of the wild West, will be printed.

Revered Herbert Lockyer writes the May devotional on the Christian's assurance in all things.

Correspondent Paul Haueter narrates his adventures, as he tours Communist-controlled East Germany.

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LAUNCH NEW COURSE

Nursery Course To Meet Growing Demand in Sunday School

SUNDAY SCHOOL AIDS GET BIG RECEPTION

The new line of Sunday School aids developed recently by Scripture Press is being enthusiastically received by churches and Sunday Schools everywhere.

Included on the list is a birthday cake bank for children that looks good enough to eat, beautifully colored offering plates in small size for children and larger size light and dark brown plates for adults—all in durable plastic.

To meet the popular demand for Sunday School attendance building material, Scripture Press has also launched completely planned Sunday School attendance contests for department or school use, attendance buttons, door knob hangers, and an assorted line of dodgers and posters.

THE PEOPLE SPEAK

Tucson, Ariz.—"I have never enjoyed teaching my Adults as much as I have during the past year while I used the new Adult material, BIBLE KNOWLEDGE. My Adult class grew from 15 to 50 during that time."

Pomona, Calif.—"We have been using the Scripture Press material from Beginners through High School for several years, and I can't express my enthusiasm for it. It's the finest material with which I have worked, and I heartily recommend it in the enlisting of new teachers and workers in our Sunday School."

Evansville, Ind.—"Your Sunday School material is so fine we had to divide a boy's class that became too big to handle after your material was introduced."

Seattle, Wash.—"I would like you to know how much I appreciate all the work you put into the Sunday School lessons. I appreciate the little 'extras'—they make the lessons live—such as the information about the archeologists who found the bricks of Pithom. Also such things as the origin of a chorus . . . and other 'extras' . . . are a real challenge and tonic to me."

Wessington Springs, S. D.—"You should just see our increased attendance in our Junior class this quarter—our first ABGS lessons in that class!"

SP Book Division Offers New Titles

A newly launched book publishing division of Scripture Press is already meeting the need for Sunday School, juvenile, and Bible-centered story books, according to Victor E. Cory, president.

Just released are two missionary adventure stories for boys and girls entitled, "Man-Eaters Don't Knock," and "Man-Eaters and Masai Spears," both by Charles Ludwig.

Clarence H. Benson, founder of the All-Bible Graded Series of Sunday School Lessons, has authored a third volume, "The Greatness and Grace of God," bringing together with new material to former books.

Meanwhile, Laurin J. Zorn, who heads the new division, announces the launching of an entirely new series of books for fall featuring child adventures, Bible stories, and exciting phases of the mission field.

2 NEW BIBLE STORY FLANNELGRAPHS RELEASED

Two more popular Bible stories are now available in flannelgraph materials: JONAH and NAAMAN. Both have been requested by Sunday School teachers, and are now a part of the well-known Scripture Press Suedegraph line.

JONAH Suede-graph tells the complete story of the run-away prophet in five scenes. 8 pages of colorful, suede-backed figures, 4 pages of instructions.

NAAMAN Suede-graph tells the fascinating story of the great Syrian captain who found the true God through a little serving maid. Eight scenes. 6 pages of colorful, suede-backed figures and 8 pages of instructions.

Both Suede-graphs are die-cut for easy preparation.

SPARKLING TOOLS FOR 2-3 YEAR OLDS TO BE RELEASED

Mrs. Bernice T. Cory, head of the Editorial Division, has announced another brand-new Nursery course, to be released this fall.

The course is designed to meet the growing need for more and better teaching tools for 2- and 3-year-olds. It follows in the train of Scripture Press' already famous "Patty Goes to the Nursery Class" course, launched several years ago.

Complete with simple Bible stories, complete teaching helps and fascinating take-home handwork, the course is based on learning through the five senses. It includes different type pupil-activity book each quarter, quarterly teacher's manual, surprise apron for teacher and unique visual aids.

Written by Mrs. Marie Frost, pastor's wife, school teacher, mother, the course has been completely tested. Children are delighted; teachers are amazed.

The new ALL-BIBLE Nursery Course will be ready August 15.

FREE 24 PAGE BOOK

Yes! Please send me the attractive FREE BOOK, "How Firm a Foundation," giving full information on the All-Bible Graded Series of Sunday School lessons.

434 SO. WABASH, CHICAGO 5, ILL., DEPT. CLS-44

I'm particulary interested in the following:

CRADLE ROLL___, NURSERY___, BEGINNER___, PRIMARY___, JUNIOR___, INTERMEDIATE (JR. HIGH)___, SENIOR___, ADULT___, NEW NURSERY COURSE (information available in July)___, NEW ATTENDANCE___, BUILDING CONTESTS___, BIRTHDAY CAKE BANK AND OFFERING PLATES

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Pastor___ S.S. Supt.___ Dir. Chr. Ed.___Sec.___ Other________

Order from your favorite dealer or from

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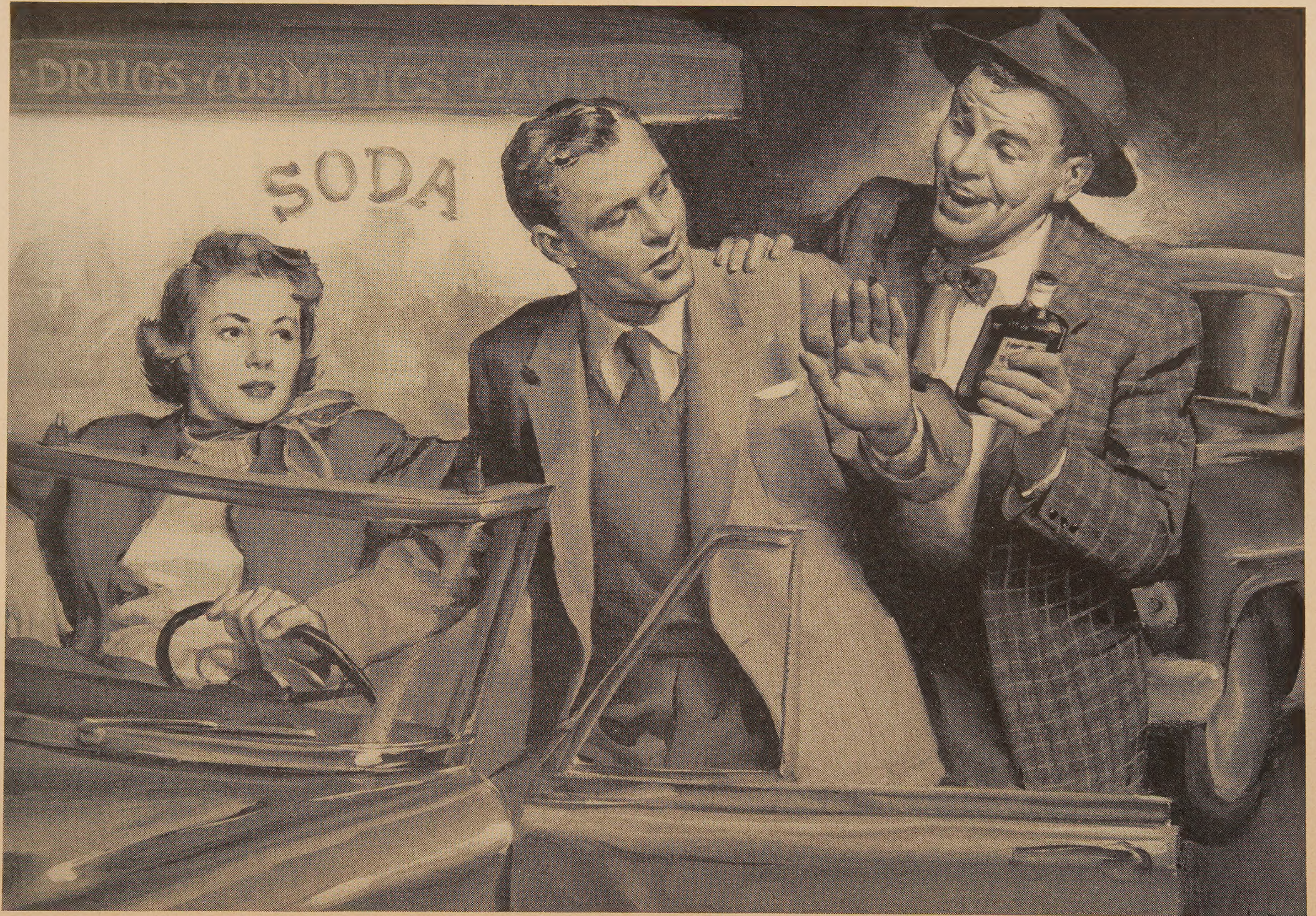

DRUGS·COSMETICS·CANDIES
SODA

No Thanks—we don't drink.

Bob and Sue are examples of a rising new group among our young people—young people who are saying, "No thanks . . we don't drink." And this group is growing month by month and year by year.

There's a reason. The pendulum has swung. Young people have been seeing with their own eyes what alcohol is and what alcohol does in America. It's not the pretty picture often seen in the multicolored ads. Youth is getting fed up with what it sees. America is getting fed up. Since 1933, sales of beer, wine and whiskey have zoomed. High pressure advertising to the tune of hundreds of millions has pounded away at the American people, and much of this advertising is slanted at youth.

With this increased advertising and sales, tragedies caused by alcohol have mounted . . the broken homes, the brawls, the industrial accidents, the cases of hopeless addiction, the skid row derelicts that roam our cities, the suicides, the murders, and the traffic accidents involving drinking that yearly take more than 8,000 lives and injure 200,000.

And we advertise and promote the product that does these things. Have we no conscience? No heart? Many sincere people believe Congress should greatly restrict or stop liquor advertising. Many others feel it wise to patronize those who have no part in it . . like this great newspaper, the Chicago Daily News,* which accepts no liquor or beer advertising . . like the restaurants that have no liquor licenses, and others.

Young people like Bob and Sue are idealists and they're smart. They know that drinking doesn't pay; that it's smart to abstain; that many of our best known athletes, politicians, and business men abstain, and believe it the wisest policy . . they've found you don't have to drink to be a success!

Young men and women like Bob and Sue know that the social misfit, not the well adjusted person, needs his glass crutch to face his social and other problems . . that no one can predict in advance who will become an alcoholic through social drinking . . that no one knows when alcohol will trigger emotions and start a fight or will sparkplug anti-social desires . . that no one can predict when a social drinker will become a killer at the wheel of his motor car . . and that many a killer at the wheel has had but one or two drinks.

These young people are setting goals for themselves. When they pass from this scene they want to leave behind the marks of a great soul . . not a big heel.

We're for Bob and Sue—Are You? Also, we want to help those young people who may be confused by alcohol advertising . . who may wonder if it's smart to drink. Here's where you come in. Think of the example *you* set. Remember the wise words . . "Be Careful of the life you live . . you may be the only Bible some people will ever read."

And here's some good news! Bob has found that "It **pays** to Abstain." He's found if you don't drink . . you're a Preferred Risk and can buy auto insurance at a saving up to 25%. In 1946 temperance and insurance leaders formed the Preferred Risk Mutual Insurance Company . . *the original non-drinkers insurance company* . . for the exclusive purpose of writing auto insurance for people who don't drink.

Drink-drive traffic accidents have cost insurance companies millions of dollars . . dollars policyholders first paid in premiums. Preferred Risk has avoided these costly wrecks by insuring *only those who don't drink,* and has passed the savings back to its policyholders in the form of standard protection at generally lower premium cost.

Today with over 60,000 satisfied policyholders and over $2,000,000 in assets this Company has made insurance history . . has long since proved . . "It pays to Abstain."

The occasional social drinker is not eligible for this insurance. If you are a total abstainer from alcohol, you're eligible. For full details without obligation, return the coupon for an immediate quotation.

Preferred Risk Mutual Insurance Co.

2506 Grand Avenue **Des Moines 12, Iowa**

ACT NOW — USE THIS COUPON

Please send me, without obligation, complete information about your Auto Insurance for Total Abstainers. CL-454.

NAME ....

ADDRESS ....

CITY .... STATE ....

OCCUPATION ....

My Auto Insurance Expires:

DAY ....

MONTH ....

YEAR ....

AGE .... Age of Youngest Driver ....

AGE OF PRINCIPAL DRIVER ....

Make of Car .... Year .... No. Cylinders ....

Body Type and Model .... (Series)

Use of Car: ☐ Pleas. ☐ Bus. ☐ To and from Work

.... Miles One Way

Marital Status of ☐ Married with .... Children

Principal Driver ☐ Single Living at Home ☐ Single

© COPYRIGHT—PRMIC—1954

Preferred Risk Mutual Insurance Co.

America's non-assessable total abstainers auto insurance company.

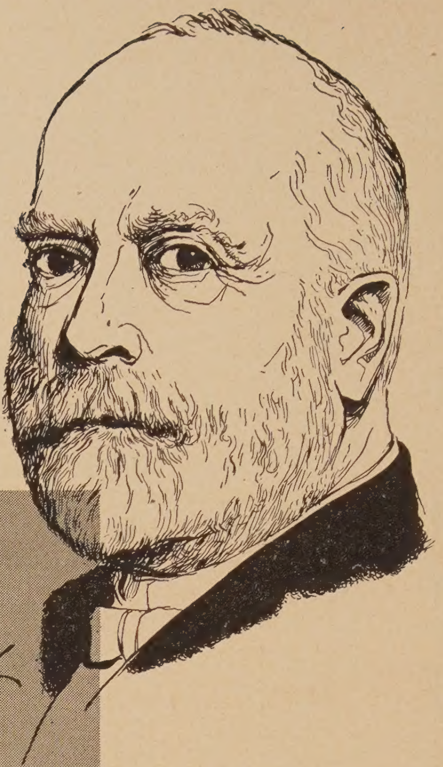
2506 Grand Avenue **Des Moines 12, Iowa**

*The above ad first appeared in the Chicago Daily News, circulation over 500,000. It will soon appear in other metropolitan newspapers. Many persons have already written to us expressing their view that this advertisement will do great good in spreading the strong temperance message to hundreds of thousands of young people. This advertising program is made possible by the tens of thousands of persons who insure their cars with us. You, too, can help this advertising project by insuring your car with Preferred Risk. Extra copies of this advertisement, for use on bulletin boards or for mail distribution, are available free on request.

D. L. Moody once said:

"I am thankful to tell you that I have some splendid men and women in the field. My school work will not tell much while I am living, but when I am gone I SHALL LEAVE SOME GRAND MEN AND WOMEN BEHIND!"

Moody has been with the Lord for more than fifty years, and the "grand men and women" he left behind have guided Moody Bible Institute through the years and kept it true to God.



Reuben A. Torrey

THE CURRICULUM BUILDER

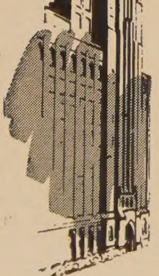
This is the second in a series of leaders of MOODY BIBLE INSTITUTE

From the beginning D. L. Moody realized the need of a man of scholastic ability to run his infant Bible school. He found the man he was looking for in the person of Dr. Reuben Archer Torrey, a pastor in Minneapolis. A Yale graduate who had studied abroad, Dr. Torrey was already well known as an able Bible teacher and earnest mission worker. His superintendency continued from 1889 to 1901, when he resigned to undertake his world-circling mission of evangelistic preaching.

Mr. Moody put the entire organization directly into the hands of Dr. Torrey, although retaining the title of president until his death. Dr. Torrey proved his fitness for the expanding task in every way. His thorough scholarship was joined to a strong and definite evangelism, and under his able direction the Institute laid the foundations on which the work of later years was accomplished. To him goes much of the credit for establishing the existing curriculum and practical Christian work program. He led the school in tremendous strides . . . including a needed Extension Department in 1897, a Correspondence School in 1901, and laid the groundwork for the long-awaited Evening School founded in 1903.

Today MOODY BIBLE INSTITUTE is still forging ahead in the path outlined by the GRAND MEN who under God directed it. The curriculum is constantly being expanded to meet the demands of various fields of Christian service. Eight basic courses are offered: General Bible, Pastors, Missionary, Sacred Music, Christian Education, Christian-Education Music, Jewish Missions and Missionary Technical.

The chief ministry of the Institute remains that of furnishing *tuition-free* training to consecrated young men and women who are preparing for Christian service—both as full-time workers and laymen.



INTERDENOMINATIONAL . . . EVANGELICAL

Moody Bible Institute

820 N. LaSalle Street • Chicago 10, Illinois

Dr. William Culbertson, president • Dr. S. Maxwell Coder, dean

NEWS—PEOPLE AND EVENTS

Revival and Reformation in the Philippines

by Ellsworth Culver
Executive Director, Orient Crusades

THE Protestant Reformation is finally coming to the Philippines. It presents the evangelical world with one of its greatest opportunities in a century — a chance to bring more than two million people to God's Word.

The story began 50 years ago, shortly after the Spaniards had been driven out. With the Spaniards gone, a reformer in the pattern of Luther, the famed Bishop Aglipay broke with the Church of Rome and took with him three million communicants. They called themselves the Philippine Independent Church.

When Rome brought pressure, Bishop Aglipay circled the globe three times seeking help from Protestant denominations. All refused — except the Unitarians who supplemented their help by injecting heresy into the veins of the unsuspecting church.

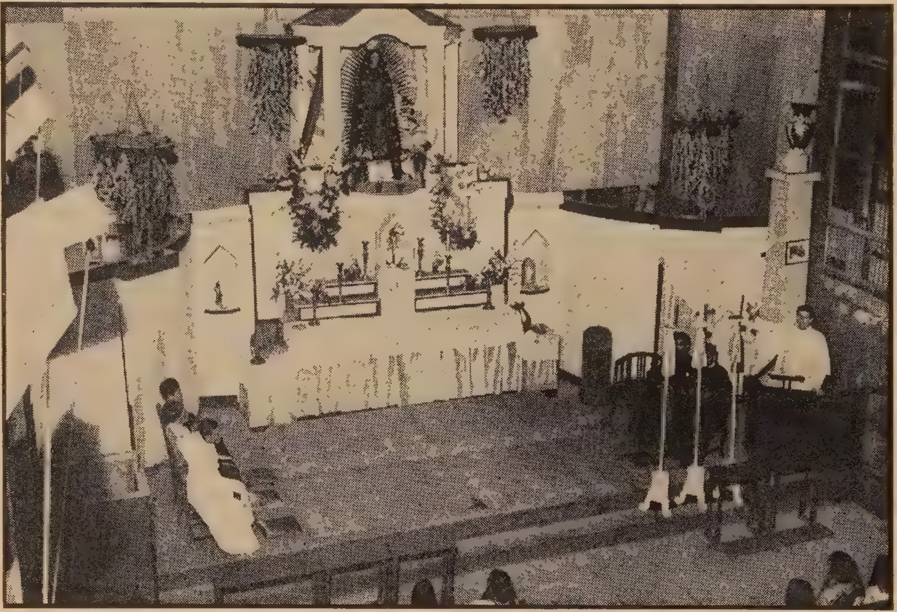
In 1947, the leaders of this Philippine Independent Church reviewed their plight. Membership had dropped to two million. Their clergy was untrained. They had no schools, little property. Unitarianism, they found, had failed them as badly as Romanism. Few of their 339 priests had ever read a Bible.

To help them, God had been readying a new organization, Orient Crusades. Directed by Dick Hillis, this unique missionary movement had already had great success in preaching and distributing Gospels in Formosa.

THE WORD GOES OUT
Orient Crusaders in Manila.

In 1952, Bishop Sobrepena of the United Church of Christ in the Philippines insisted that Hillis and his men come to the Philippines.

In 1953, Orient Crusades responded. That fall Supreme Bishop Isabelo de los Reyes of the Independent Church visited Crusade headquarters. He listened while Hillis and others told him of their work. Finally he spoke, "For 50 years we have been an orphan church. Today for the first time we have found a group sincerely interested in helping us find truth."


CULVER (AT LECTERN) PREACHING IN PHILIPPINE REFORMATION
The saints are not made of wood and plaster.

In their 1947 meeting, leaders of the Philippine Independent Church had thrown out Unitarian doctrine and had re-established the Trinity in the center of their faith. They stated that, "Salvation is obtained only through faith in Jesus Christ as Savior." They also denounced the Papacy. Their views of the Virgin Mary were brought to coincide with other Protestants.

During the next few weeks after his visit to our offices, I spent much time with Bishop de los Reyes in conferences, planning the crusade to spread Scriptures and a Bible study program.

Other Protestant church leaders backed us with prayer. And the executive secretary of the Philippine Federation of Christian Churches wrote, "We have always longed for some people to undertake the great task of evangelizing our people . . . . This church (Philippine Independent Church) is the most fertile ground for the Gospel in the Philippines at present."

Our work in this church is now under way. Two million Gospel portions are rolling off the presses. They are being supplied by World Gospel Crusades. Some of the finest Christian young men in America are going to the Philippines to preach in the Independent Church. Revival meetings, Bible conferences for the priests, city-wide campaigns and radio broadcasts are being planned. Bishops of the Church are publicly proclaiming to their people that they must read the Bible and accept its truth. Every village is mapping a campaign to spread the Word.

The Roman Catholic Church is alarmed at this and one of its bishops stated that if the Catholics did not do something, the Philippines would be a Protestant nation in five years. END.

Christians Should Know—

Christian College for Formosa — Missionary James Graham reports on a new project to train nationals for the Christian invasion of Asia.

China's Church Carries On — In spite of persecution, Christians behind the Bamboo Curtain are witnessing bravely and effectively.

Germany Prepares for Billy — Correspondent Paul Haueter tells how Berlin and continental Europe are getting set for the visit of Billy Graham, following his London campaign.

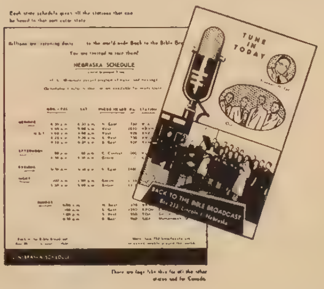
See News Section beginning on page 33

Here are two Christian broadcasts worthy of your prayer support —

PERSONALIZE

your invitation to others to listen to the

BACK to the BIBLE BROADCAST



Use these state listening schedules. They are handy for mailing or personal distribution. Tell us what state or states you want and the quantity of each.

BACK TO THE BIBLE BROADCAST
Box 233 Lincoln 1, Nebr.
Canadian Address:
Box 178 Winnipeg, Manitoba

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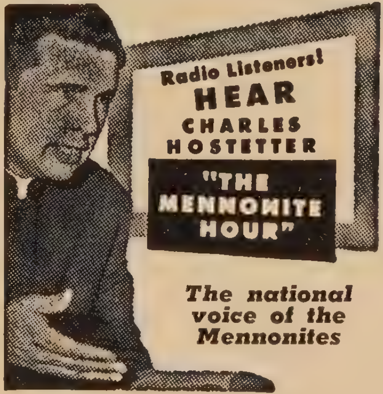

- **You won't want to miss this half hour of Christ-exalting music and message that will meet your life's deepest need.**

- *Write today and ask for your FREE radio log listing the station and time in your area. Send your letter to:*

The Mennonite Hour
P. O. Box 22 Harrisonburg, Va.

For more information write

J. M. Camp, Adv. Agcy.
Wheaton, Illinois

or direct to these broadcasts

READERS WRITE

Heap Big Village

I enjoyed very much reading your article in the February issue concerning travel to the mission fields. As an ex-missionary, however, I feel that I must correct an error that I noted. In your description of the cover you mentioned "the little village of Oaxaca, Mexico." If the Oaxaca I know is the one to which you refer, and I think it is because of the reference to its location relative to Mexico City, it is quite a city. The Encyclopedia Britannica gives its population as 45,000 (1950 est.). . . .

Huntington Park, Calif.
WILLIAM J. OLSON

■ *Thanks to reader Olson and others who have written us, we've been straightened out in our geography. The cover picture was taken in a village in the state of Oaxaca, not in the city by that name—which incidentally is definitely not a village.*—EDS.

* * *

We enjoyed Bernard Palmer's article "See Missions for Yourself" in the February CHRISTIAN LIFE.
Worthington, Minn. EDWIN NORDELL

Travelogue

I read with interest your Christian travelogue particularly since I have just completed a nine week trip to South America and Central America, visiting missionaries largely whom I have become acquainted with through Gull Lake Bible Conference. . . . . I felt a little embarrassed about one article, however, because of the failure to include Gull Lake Bible Conference for locations in the Midwest which a Christian should visit. . . because we shall be sponsoring here this summer a short course in Christian writing directed by CHRISTIAN LIFE. You will understand that this is constructive criticism for I did think the idea fine and something new in Christian journalism, for which I wish to congratulate you. I found CHRISTIAN LIFE on many missionary tables in Latin American countries.
Gull Lake, Mich.
BEN F. GORDON, *President*
Gull Lake Bible Conf.

■ *We're sorry, Reader Gordon, Gull Lake Bible Conference and all other worthy Christian organizations which we were not able to include in February's vacationland survey.* CHRISTIAN LIFE *editors hope that even the missionaries from South America will visit Gull Lake Bible Conference this coming summer.*—EDS.

* * *

Your tour guide for Christians in the February issue does not indicate that travelers in the Southeast in going from Lake Louise Bible Conference at Toccoa, Ga., to Park-of-the-Palms, Keystone Heights, Fla., will pass through Atlanta: Largest city of the Southeast, "The New York of the South," Baptist Capital of the World!
Atlanta, Ga. DR. PAUL S. JAMES
The Baptist Tabernacle

* * *

Our good friend, Mr. Hammer, has just called to my attention the fact that CHRISTIAN LIFE listed Shelton College as a Bible Presbyterian College. I do not see how this mistake could have come about since our catalogue for years has called attention to the fact that according to our by-laws not more than five of our Board of Directors may belong to any one denomination. The faculty is well distributed among those denominations which stand for a distinctive biblical testimony. The college itself has no organic connections whatsoever with any denomination. This error is likely to cause harm to Shelton College in alienating some of our constituency.
Ringwood, N. J. J. OLIVER BUSWELL, JR.
President, Shelton College

Common Meeting Ground

Your news story regarding President Eisenhower and his request for churches to minimize their differences (see February News) prompts the following thoughts. There is a great need to find a common meeting ground with other churches, and that ground is morality. . . . Morality is basic and desirable for all whether in Adam or in Christ. It is true that the morality of the unsaved is unable to stand the trials of life, yet I dare anyone to say that morality in the unsaved is not desirable.
Prince George, B. C. EDWARD W. GREEN

Christian Life

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You've heard a lot about annuities, but if you're still a little puzzled about how they fit into your financial program, this message is for you.

What every Christian should know about Moody Annuities

WHY WE WROTE THIS ADVERTISEMENT

During the course of a year we talk to hundreds of people who are interested in the work of MOODY BIBLE INSTITUTE. Many want to do something, in a financial way, to help in the school's ministry. When we mention Moody Annuities, they often say, "Oh, yes, we've heard about them. But tell me—just what is an annuity?"

That's why we decided to go right back to fundamentals and try to write an ad that would tell you in plain language about Moody Annuities and what they will do for you.

Carl J. Frizen
Department of Stewardship
MOODY BIBLE INSTITUTE

What is an annuity?

In simple dictionary terms, an annuity is a specific amount of money paid to an individual at regular periodic intervals. How much money you receive and how often you receive it depends on which of several kinds of annuity agreements you enter into.

Basically, a Moody Annuity Agreement is a legal contract by which MOODY BIBLE INSTITUTE, in appreciation of a gift of money for its work, promises to pay the donor a fixed sum of money at regular intervals as long as he lives.

Why do people buy Moody Annuities?

Suppose you want to make a contribution to help support the work of Moody. At the same time you need a certain sum of money coming in regularly for living expenses. So, let us say, you make a gift of $1,000. Part of this sum will immediately be used to support the daily needs of the Moody ministry, and the rest will be set aside in a fund to guarantee you a regular income for as long as you live.

How much does a Moody Annuity cost?

You can enter into a Moody Annuity Agreement for as little as $300, and there is no "ceiling" on how big an annuity you can purchase.

How much income do you receive?

It's possible to receive a return of up to 8¼%, but you must keep in mind that annuity rates are figured like insurance rates, in that the size of the payments you receive are based on your age at the time you take out your annuity. They are also based on the size of your gift . . . the larger the sum, the bigger your income. For example, if you purchase a $1,000 annuity when you are 65 (female 70) years of age, your annual income for life would be $59.22. If you are 70 (female 75) when you make your annuity contract, you would receive a life income of $64.66 per year. Annuity payments may be made to you on a semiannual or annual basis, whichever you prefer.

What does Moody get out of it?

Under the MOODY BIBLE INSTITUTE Annuity Plan, a percentage of the sum of the agreement is considered as a gift to the school. This money is immediately used to meet the operating expenses of training young men and women *tuition free* for effective Christian service. That's why, under this plan, you are sure your money is being used specifically in the Lord's work.

How safe is your Annuity Agreement under the Moody plan?

That portion of your money not used directly for the work of the Institute is set aside in a special reserve fund and is used only to make payments to Moody annuitants (people who have purchased annuity agreements).

This reserve fund is maintained in accordance with the highest actuarial standards and is *never* used for operating expenses or any other purpose. The Institute buildings and equipment represent tangible assets over and above the annuity reserve fund which further protect our annuitants.

The Moody Annuity Plan was instituted more than forty-five years ago and not once during this period have we missed making a payment.

Unlike stocks, bonds, mortgages and other securities, no time is required to supervise your Moody Annuities, since there are no market fluctuations to worry about. Your return is steady, regular and on time.

What different types of Moody Annuity Agreements are available?

(1) *Single Life Agreement* is issued to one person, who will receive a specified income for life.

(2) *Joint Agreement* provides for payments to two annuitants jointly. On the death of one, his payment is made to the survivor.

(3) *Survivorship Agreement* provides for payment to one individual until his death, after which the payment is made to a second person, the survivor, named in the agreement.

How will a Moody Annuity affect your income taxes?

That portion of the annuity sum which is considered the gift to the Institute is an allowable deduction from income taxes as a contribution. A certain portion of the annual annuity income is tax free. Only the taxable portion should be reported as income. A statement for income tax purposes accompanies the agreement.

What sort of activities at Moody will your money be used to support?

Some of the soul-winning activities of Moody that your money will help underwrite are the *tuition-free* Day and Evening Schools, Radio Station WMBI, the gospel literature work, and the gospel-science films.

How you can get started in the Moody Annuity Plan

Maybe you would like to talk with a Moody representative about your participation in this program. Or it may be that you would just like to receive our booklet, *"Double Dividends,"* describing the program and including the various rates of payment. In any case, please write us about it and we will be pleased to give you all the information you seek.

Write: Carl J. Frizen
Department of Stewardship, L20
Moody Bible Institute
820 N. LaSalle Street
Chicago 10, Illinois

Thinking about a new organ?

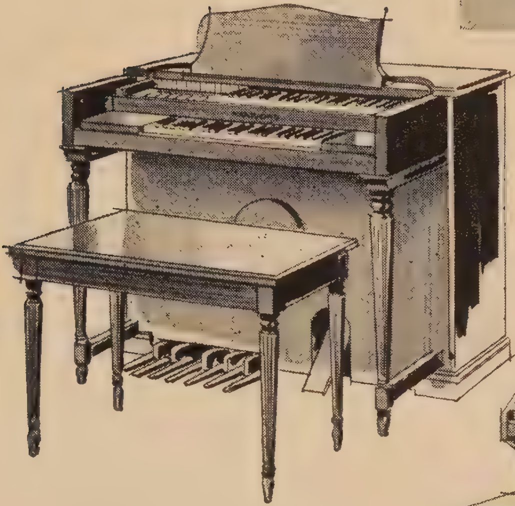
these facts can help you choose the HAMMOND ORGAN best suited to the needs of your church

- **No installation cost**
- **No tuning expense**

CHURCH MODEL—for Large Churches and Cathedrals

An instrument of enormous power and beauty providing a magnificent variety of true church tones. The choice of many famous churches and cathedrals.

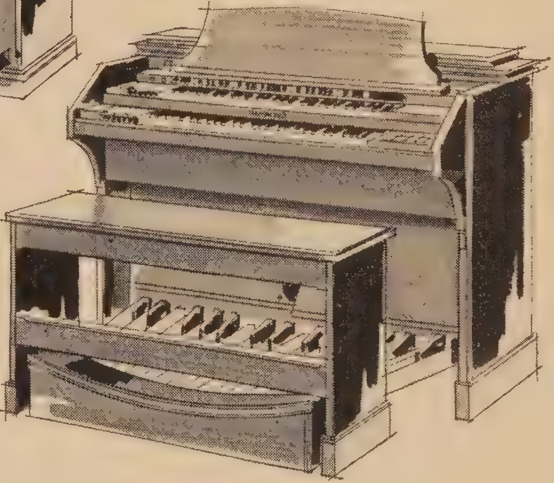
Provides: 2 manuals, swell and great (61 keys each). 25-note radial pedalboard. 9 pre-sets, 9 adjustable Harmonic Drawbars for each manual. Expression pedal controls Swell, Great and Pedals. Hammond Vibrato and Vibrato Chorus. Console—$2178. 40 Watt Tone Cabinet with Reverberation Control, $560. (f.o.b. Chicago). **Organ dimensions:** 48¾″ wide, 47″ deep, 46″ high.



SPINET MODEL — for Small Churches, Chapels, Sunday Schools

Compact, versatile, low cost. Easily moved to any room in your church. Self-contained speaker has ample volume to voice its rich tones. Easy to play.

Provides: 2 manuals, 44 keys each. Straight 12-note pedal keyboard. Expression pedal, and 2 groups of Harmonic Drawbars. Price—$1285, f.o.b. Chicago. Includes bench. **Dimensions:** 45⅝″ wide, 43″ deep, 42″ high.



CONCERT MODEL—for the Church that appreciates the finest

In the hands of a fine organist, this organ contributes magnificently to your liturgical music. No other instrument is even comparable to it in versatility.

Provides: 5 octave manual ensemble. 32-note radial concave pedalboard built to AGO specifications. Pedal Solo Unit tunable to preference. Selective Vibrato and Vibrato Chorus. Console — $2970. Non-directional 40-Watt Tone Cabinet with Reverberation Control, $585. (f.o.b. Chicago). **Dimensions:** 57″ wide, 47⅝″ deep, 46″ high.

HAMMOND ORGAN

Chosen by more than 35,000 Churches

REBATE TO CHURCHES: All prices shown here include 10% Federal Tax which is rebated to churches.

FREE! Mail coupon below for the booklet that has helped thousands of Churches raise funds for a new organ.

Hammond Organ Company
4219 W. Diversey Ave., Chicago 39, Illinois

Name..

Address..

City....................Zone..........State....................

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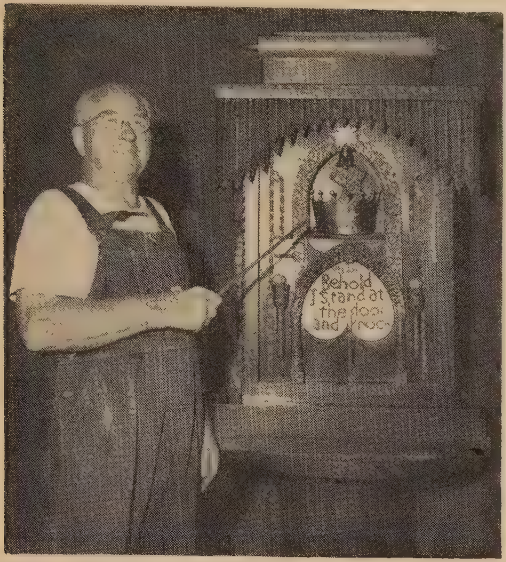

Jones illustrates Bible with steel pulpit.

He Preaches with Steel

by Donald D. Helm

"I CAN'T preach, but I can bring a message in steel" are the words of Harry A. Jones, 76-year-old blacksmith of Phoenix, Ariz. He is known to many of his friends as "Dad" Jones. His shop has been in the same location for 45 years.

His shop naturally contains the old 600-pound anvil, the forge, drill press, welding equipment, machinery, metal supplies and many other tools of the blacksmith trade. But from the ceiling hangs a soul-searching question in letters of steel, "Is your name written in the Lamb's Book of Life?"

Further back in the shop is a 450-pound steel pulpit which took 1,080 hours for him to build. Once he offered the pulpit to the church having the most conversions during a year. For some reason not quite clear to "Dad" Jones, his offer was rejected. He concluded that God must have wanted it to stay in his humble old blacksmith shop. That could very well be so, for God has used it as a means of presenting the gospel message to hundreds who otherwise may have never heard the way of salvation.

"Dad" Jones considers this his own way of preaching the Gospel — giving a message in steel. He always is willing to stop his work in order to give his message. Many people, even whole families, have been converted to Christ after seeing and hearing this message in steel. Some have been saved right there in the blacksmith shop.

People from all walks of life and from all over the country and some from other countries have seen and heard the message. Jones keeps a ledger filled with the names of those who have seen his pulpit. So far it contains about 5,000 names. He estimates that about 2,000 others had seen it before he started keeping his record. Articles have appeared in the local paper about the pulpit, as well as in *Time*, the *Los Angeles Times* and a magazine in England.

Taking off the canvas cover and picking up his pointer, he offers a prayer and begins his sermon in steel.

Starting at the top of the pulpit, which is shaped and colored like an old weather beaten scroll of parchment, he explains that this represents the old scroll, the first book of the Scriptures. The rough steel with the sharp edges which borders the pulpit represents the rough road Christ trod while here on earth. The seven gold-colored candlesticks on one side represent the seven churches of Asia. Above the candlesticks is a steel replica of the Bible. On the other side is a chromium lyre, a musical instrument of the Old Testament.

On the front of the pulpit is a star representing the star of Bethlehem. There is a little bell under the star representing liberty, because Christ brought us liberty. Then there is the blood-stained cross and the crown. Below this we find a door bearing a heart with the words, "Behold I stand at the door and knock." The heart is upside down because a man's heart is upside down until he knows Jesus Christ as Savior.

Within the doors is a lighted model of the holy place of the old Jewish Temple and the holy of holies past the veil. The veil is made of steel and opens when the star at the top is turned. The holy of holies contains a replica of the ark of the covenant, the symbol of the throne of God. There is also the table of shew bread, a type of Christ, the bread from Heaven. Then there is the incense burner, a type of Christ to whom our prayers and praises ascend.

Jones always closes with an appeal for the lost to accept Christ as Savior and Lord.

This godly blacksmith firmly believes that God will use each and every one of us according to our ability if we are willing subjects through whom He can work. His life is a living testimony of this truth. END

A.M.F. MOVES FORWARD

The present neighborhood is undergoing rapid change. The Jewish people are moving to Chicago's north side. To them the American Messianic Fellowship is sent with the Good News. It is as though "the pillar and the cloud" were indicating it is time to move. God must open the way.

After search of nearly six months, attention was focussed upon an attractive building which might prove adequate. Consideration was given to the area, cost, advantages, possibilities for ministry. An offer was made. The owners said: "Too low." An impasse — resulting in prayer, discussion, and more prayer, out of which came stronger conviction that *the move north should be made, and soon.*

How did God answer?

Another excellent property in the same neighborhood became available. Worth at least fifteen thousand more, we secured it at a cost little more than the other. Funds for down payment, plus mortgage, make purchase possible. Sale of west-side quarters will help liquidate the mortgage before long.

Joyfully expecting to move within the year to 7446-48 N. Damen Ave., plans are being made for increasingly effective work.

Pray for these important changes. Ask God to enable, in His power and wisdom, the fulfillment of His purposes in the many fields of the A.M.F.

Praise God that the Gospel marches on among the Jews. In Chicago the work among teen-agers is thrilling. In Tampa Christian Hebrews are being baptized and joyfully witnessing. It is hoped soon an assistant will be added to the staff there. In Israel, a new Henry J. will soon facilitate the travels of the faithful missionary. Even the Hebrew press in the land has reviewed rather favorably the tract he has written, which seeks to convince the Jews that they can be true Christians and also loyal citizens of the Jewish State.

To learn more of the work and to become a prayer helper, write for free sample of the A.M.F. Monthly. Ask concerning tracts and instructions for witnessing to Jewish friends.

American
MESSIANIC FELLOWSHIP
(Formerly Chicago Hebrew Mission)
Milton B. Lindberg,
818 Independence Blvd. Chicago 24, Ill.

Making a Dent In Your Community

HOW can we make a dent in our spiritually hardened community? The testimony of an increasing number of churches is that a vacation Bible school will do it. In fact, some churches say that with VBS your community will open wider than the Red Sea did for Moses.

With interest in religion still on the upsurge across the nation, aggressive churches take advantage of it by a vacation Bible school campaign. Children who have an apathy toward Sunday school are often intrigued by the planned recreation, handwork and Bible study of the VBS. Even their unsaved parents are often eager to have their children attend the two weeks' vacation program.

Christian education experts stick another feather in the cap of the VBS movement. They say that a larger percentage of children are won to Christ through VBS than are won through the Sunday school, through the church services or through the young people's activities.

This fertility is at least partially caused by the concentrated Bible study program that the vacation school provides. Within two weeks the pupils have received between 25 and 30 hours of instruction.

The subsequent result is rapid spiritual growth. In fact, the pupil's spiritual growth in two weeks is as easily visualized as the physical growth of Iowa corn in the heat of August.

But the results of VBS do not stop at the close of the two week period. Churches with an aggressive VBS follow-up program find open doors into homes through the vacation school. Parents, impressed with the impact the church has had upon their children's lives during VBS, are willing to learn more about the church and its message.

A seven-year-old girl was saved during a VBS in Minnesota. When she was asked to sing at the closing VBS meeting, she invited her mother. Her mother, who had never attended the church before, came that night and was deeply touched by her daughter's singing for Jesus.

One church capitalized on a four-year-old girl's attendance in VBS. In spite of her indifferent mother and drunken father, she attended faithfully. After the school was ended, an alert pastor found a welcome invitation in the home and shortly both parents were won to Christ.

The church is benefited in another way too. As the pastor and church workers glimpse the great potential which the VBS is reaching, they are challenged to re-examine their entire church program. Through such re-examination they can build solidly on the gains of VBS throughout the year.

An active Baptist church did this. They recorded 58 new families from the VBS registration record cards. After re-examination of their church program, they engaged in a careful follow-up program. As a result the pastor had the privilege of baptizing at least one person from these 58 families every Sunday, June through the following February.

Obviously, then, the VBS is more than a wedge, producing a crack in a hard community. Instead, it's liable to open up a gigantic canyon.

And the only warning we'd give would be that churches be ready to take advantage of the bonanza of benefits that a VBS properly planned and prayed for is sure to yield.

For the latest in VBS techniques, turn to the Church and Sunday School Management section on page 71. There you'll find up-to-date articles on how to publicize your VBS, how to build your church and Sunday school through VBS and many others.

1954 Editorial Platform

1. **Foster strong Christian family life.**
2. **Strengthen and develop Sunday schools and Christian education on every level.**
3. **Promote missionary vision and action by on the spot reporting of world missions.**
4. **Counteract 20th Century tensions with Christ controlled living.**
5. **Stimulate consistent and effective Christian citizenship.**

What's New in CHRISTIAN LIFE

CHANCES are that when you picked up this issue of CHRISTIAN LIFE and cursorily glanced through it you noticed something different.

When you looked at the table of contents, you discovered "In This Issue," an easy-reading column containing human interest bits about our authors and their adventures. In future months, you'll get to know some of the background of our articles and authors through chatty incidents.

Next, you probably noticed "News — People and Events." On that page this month is one of the most significant events of this century for evangelical Christians. Each month you will meet people you have wanted to meet and learn of events of tremendous interest and significance to you as a Christian.

And maybe you noticed something else that was different about the new CHRISTIAN LIFE — a certain indescribable something. That new ingredient was a new type face called "Caledonia." Typographers term "Caledonia" as one of the type faces most easy to read.

As you combine these added qualities with the other features in CHRISTIAN LIFE you will increasingly appreciate the significant news coverage, the valuable church and Sunday school aid and the over-all enjoyment which you find in CHRISTIAN LIFE month after month.

PICTURE OF SIGNIFICANCE ▶

■ Blind and deaf, Milton Berry (right) of Portland, Ore., "heard" the sermon through the moving fingers of John Brickley at the Merv Rosell evangelistic meetings in Portland recently. Brickley, who could see, got the message from Rev. Norman Stallings (standing), pastor of the Portland Christian Deaf Church, who translated the Rosell messages into sign language for deaf mutes.

More than 50 deaf mutes "heard" the gospel messages nightly at Portland's Civic Auditorium through Stallings' interpretation. It was part of Merv Rosell's city-wide united church crusade in that city.

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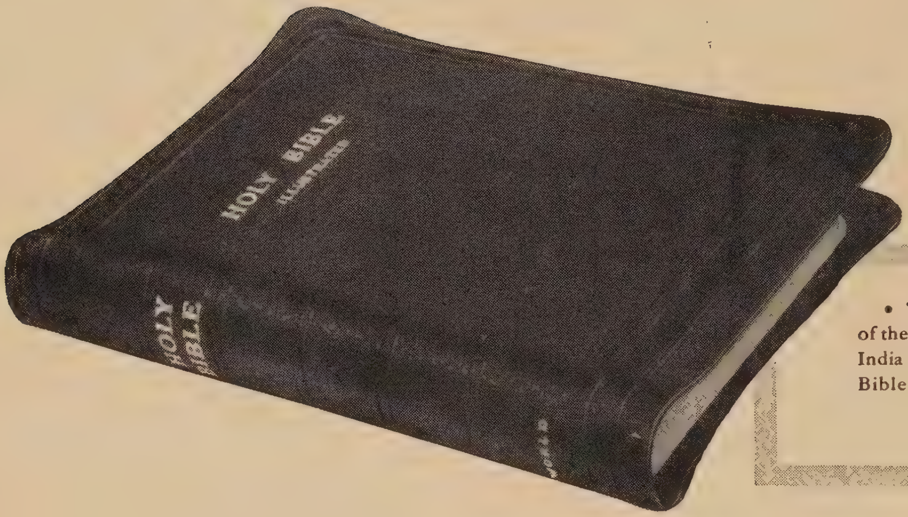
WORLD BIBLES



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THESE BEAUTIFUL BIBLES are informative reference editions of the familiar, Authorized King James Version, with all the majestic cadence and beauty of phrase that have made it the enduring classic of our literary heritage.

They include Concordance, center column references to actual page numbers, and geographical index—ideal for students, Sunday School teachers or for the general reader.

Each Bible contains 8 maps in 4 colors, 9 full-color illustrations, and 8 in black and white; a 5-color Illuminated Presentation Page, 5-color Family Register and Family Tree. They are available, gift-boxed, in a variety of bindings, priced from $3.50 for black imitation leather, to $10 for genuine black Morocco, leather lined.

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Christian Life Est. 1939

Aggressive pastor (not identified for political reasons) in Germany's Russian Zone boldly carries on gospel street meetings.

Christianity Behind the Curtain

by Paul R. Haueter
CHRISTIAN LIFE *Foreign Correspondent*

In this exclusive story, CHRISTIAN LIFE reveals the forceful, yet fearsome, life of evangelicals in Russia's East Germany.

"SORRY, this church is closed for repairs," said the Communist police stationed at the entrance to the churchyard. It was nearly time for the Sunday morning service to begin, and the people of the Soviet Zone village flocked about the gate. But three men wearing the dark blue uniform of the German Communist police blocked the way and insisted that the church was closed for repairs.

The crowd became more and more indignant with the unapproachable guards. A boy jumped over the fence behind the church, then another. People began pouring over the fence all around. Two of the guards raced back to stop the fence-hopping. But this left only one to watch the front gate. Suddenly the crowd surged through the gate and the lone guard fled to keep from being trampled by the stampeding congregation.

At another church it was time for the midweek evening service. But a short time before the meeting, Red officials cut off the electric power. The people, undismayed, marched right on into their darkened sanctuary. The pastor brought a message to a congregation which he could not see; and the people left again in the darkness without having seen their minister.

Christian Life **Project 3**
Promote missionary vision and action.

These two incidents illustrate the brave, indomitable spirit of the Christians living in the Russian Zone of Germany. The Communist regime has used force, tolerance, persuasion and every other tactic they know to try to crush the force of Christianity. But the churches are regularly filled with eager listeners who go out as faithful witnesses, and the body of Christ is growing. Christianity is a big thorn in the paw of the Russian bear.

Dr. Krummacher, superintendent of the East Zone national church organization, attributes this courageous stand to the "Christian in fact," differentiating from the "Christians on paper only." He and several other leaders have made the observation to this correspondent

The string band leads seekers from the street meeting to the East Berlin church.

that East Zone Christians as a whole are stronger in faith and deeper in prayer life than those in the West. Prosperity is returning to West Germany and with it has come the former pride and materialism.

Liberalism has failed in the Soviet Zone. It has withered under the relentless pressure of Communist opposition. Religious liberalism remains today only in the few instances where pastors have compromised or sold out to the Red regime. In these places Marxism is preached under the name of Christianity, but few people attend such services.

Every event, everything that is done in the East is colored red. One cannot look anywhere without seeing the white-on-red propaganda signs. Pictures of party leaders and signs hang from the tottering hulks of bombed buildings, across the entire front of the few new buildings that have been constructed, on bridges and every available surface.

Communist efforts at indoctrination are centered upon the youth. They are seeking to train a generation to whom God will be a stranger. These attempts are succeeding to an extent, as we have learned in some of our evangelistic meetings in West Berlin's refugee camps. Recently we conducted a service for a group of young fellows who were former Communist "people's police." They called the Gospel a "fairy tale." Two of them told us, "We are not refugees. We are Communists going to West Germany to set up Marxism there." Then one of these zealous men leaped onto a table and began preaching his Communist doctrines.

Christians are fired from their jobs for refusing to join the Red party. Young Christians are barred from schools and universities because they will not become Communists. Or if they hold a job they will be fired and drafted into the Volkspolizei, the so-called "people's police." This amounts to an ever-increasing standing army of young German men who receive regular combat training in the use of tanks, planes, automatic weapons and other tools of modern warfare. Long prison sentences are handed out freely to those who refuse to cooperate.

In spite of the high cost of being a Christian, there are many who are standing courageously for Christ. One of these warriors of the Cross is Wolfgang Klugel, a young farmer who works just as diligently for the Lord as he did on his neat farm. He was an active leader in the youth group of his village church.

One of the members of the group was a Communist agent posing as a believer. Through his prompting, the police several times moved into the meetings and stopped them half-way through. After several months of betraying those whom he pretended to be one of, he felt so wretched that he started the New Year off by committing suicide.

Revival was brought to his village recently through the quite sincere witness of Wolfgang. This made him a marked man and he had to flee as a refugee to West Berlin. Here we met him and he has moved right in to the work, helping with the evangelistic meetings in the refugee camps.

Another young man who held a job with the railroad was offered a promotion to a fine position if he would write a paper on political doctrine. He went to his pastor and together they sought the Lord on what to do. Then he wrote the paper, told the truth and lost his job.

In education, political science is foremost. A high school girl who worked in a state-controlled HO store was requested to write a dissertation on the doctrines that she had been taught. She

Famed Marienkirche of East Berlin still preaches the message of the Gospel.

wrote thus: "I have heard that there is no God. I have heard that religion is the opiate of the people. I have heard that Jesus never lived. I have heard that the Bible is full of fairy tales. But, I believe that God reigns in heaven and I know that Jesus Christ lives."

Recently an entire high school class failed because, although they passed every other subject, they refused to lie in political science.

The East government claims ownership of every building and is likely to take over any building at a moment's notice for an army barracks. Churches and related structures are not immune to this treatment. To keep the use of their buildings means a constant struggle for Christians.

An orphanage in East Berlin was asked to observe Stalin's birthday this year as usual. Workers came in and hung pictures of the late dictator all over the walls. A mimeographed speech told the home leader exactly what to say. This sheet listed the praises of Stalin. A Russian officer seated himself in the front row at the meeting so she could not very well get out of reading it. Then it occurred to her that she was permitted to add something of her own if she wished. So at the end of the readymade speech she continued. "So, remember, children, Stalin died because he was only a man; but Jesus Christ lives forever."

The Salvation Army is not allowed in the Russian zone. It is held to be a military organization aimed at overthrowing the government.

The YMCA, Christian Endeavor and Youth Fellowship are all forbidden. The same is true of any group which has "Association" or "Organization" as part of its name. Some Christian groups have been able to continue by deleting these words from their title.

The Pentecostal movement has been outlawed and the buildings confiscated. One such pastor who was forced to leave has continued his work from West Berlin. He sends out a wedding invitation to each of his flock living in the East, thus informing them of the details of a service to be held as well as giving them a valid excuse for crossing the border to West Berlin.

Sometimes it is possible to carry on an aggressive program of evangelism by shrewd bargaining with the East government. Last summer a group of evangelistic pastors wished to hold a campaign in a large East Berlin hall. Ordinarily it is forbidden to pass out literature or to make any sort of public invitation, either printed or oral. But one of the pastors who understood the Communist one-track mind took a sample invitation to the Soviet Kommandant to ask permission.

The Russian shouted, "Absolutely not!" Then he added, "By the way, what does that bold type say that is across the top of your invitation?"

Translating, he read "Follow *peace* with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14).

"Did you say *peace*? Well, you must be for the same thing that we are. Why, sure, go right ahead with your work."

So permission was given to the pastor. When people saw the Christians later handing out invitations on the streets they marveled how that might be possible. The hall was packed full

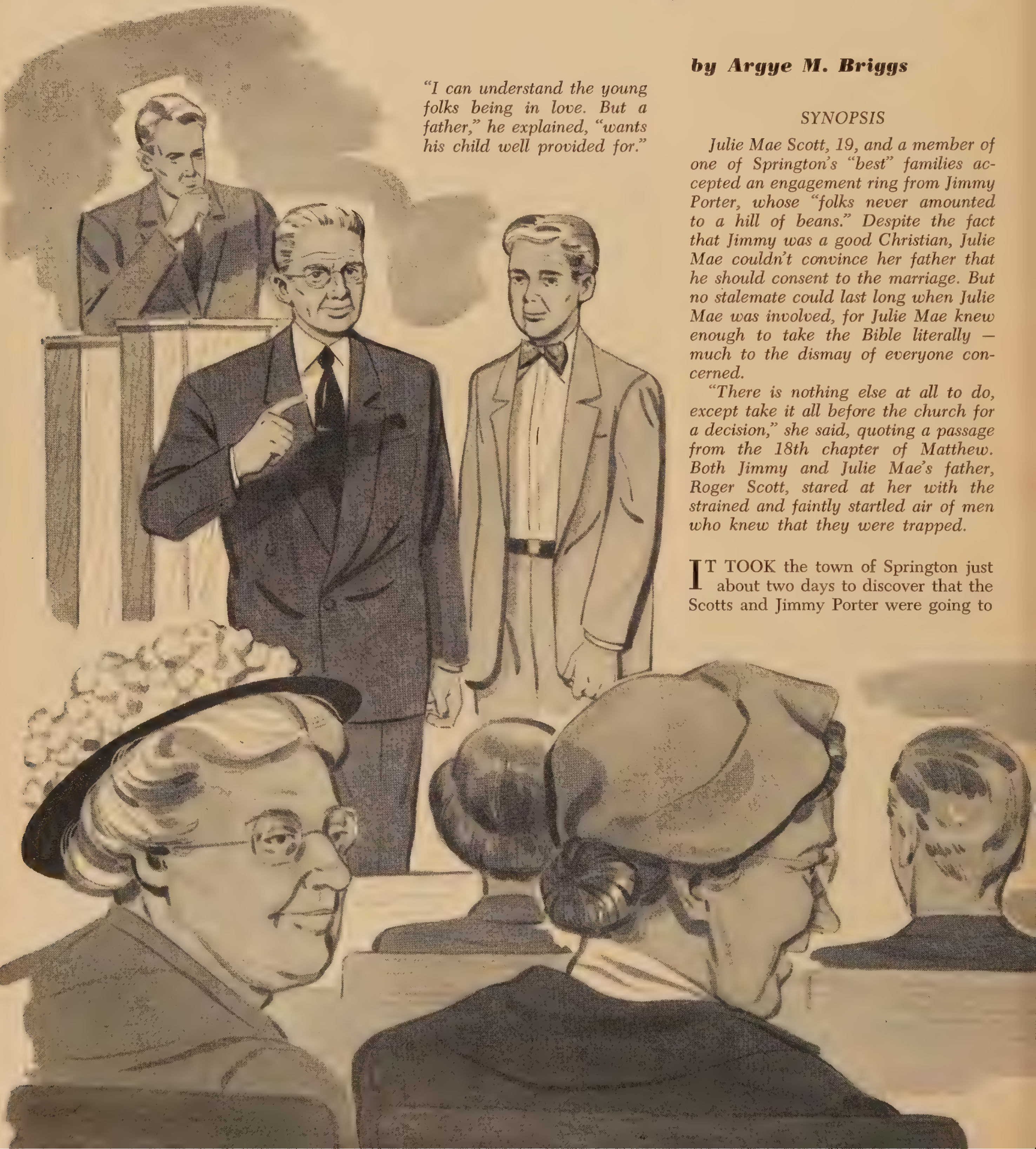
(Continued on page 46)

Wolfgang Klugel, East Germany refugee, aids gospel workers in refugee camp.

Attracted by street meeting musicians, streetcar passengers join crowd to hear gospel message in Communist-controlled Germany.

'Cause I Love Jimmy

Conclusion of a Two-part Serial



"I can understand the young folks being in love. But a father," he explained, "wants his child well provided for."

by Argye M. Briggs

SYNOPSIS

Julie Mae Scott, 19, and a member of one of Springton's "best" families accepted an engagement ring from Jimmy Porter, whose "folks never amounted to a hill of beans." Despite the fact that Jimmy was a good Christian, Julie Mae couldn't convince her father that he should consent to the marriage. But no stalemate could last long when Julie Mae was involved, for Julie Mae knew enough to take the Bible literally – much to the dismay of everyone concerned.

"There is nothing else at all to do, except take it all before the church for a decision," she said, quoting a passage from the 18th chapter of Matthew. Both Jimmy and Julie Mae's father, Roger Scott, stared at her with the strained and faintly startled air of men who knew that they were trapped.

IT TOOK the town of Springton just about two days to discover that the Scotts and Jimmy Porter were going to

The matter before the church was a trifle unusual, to say the least. Practically all of Springton was concerned about the question, "Should Julie Mae marry Jimmy?"

take the matter of Jimmy's wanting to marry Julie Mae before the church—and that Julie Mae was making them do it.

Family feuds the town understood. But to take a family matter before the *church*, particularly so delicate a matter as whether or not a young couple should marry, was another matter entirely.

"I never," Miss Ruthie Everett, perennial secretary-treasurer of the Women's Missionary Society, said vituperatively. "I never heard of such a thing in all my born days! It'll start a fuss that'll split the church wide open." Miss Ruthie pursed her lips and looked troubled, "And so public, too. Julie Mae takes the Bible too literally. It's sort of—of indecent."

"It's coming up in business meeting a week from tomorrow night," Ruthie added, and her own tone was still deeply dubious. "And I'm telling you, mark my words, this is going to cause dissension!"

Roger Scott was trying to pray.

And for the first time in all the years of a fairly successful Christian testimony, he was finding it rather difficult. "It isn't," he prayed earnestly, "that there is anything wrong with taking any matter before the church, any matter at all—er—but—" he stopped and still kneeling beside the bed where Mamie lay sound asleep in the sweet repose of a clear conscience, he contemplated the grim prospect. "It's just that the embarrassment—"

But the prayer had turned into a solo and Roger was an honest enough Christian to realize it. With a firm jerk, he brought himself back onto the thin line of open-mindedness. He tried again. "I—I want to see the boy's side of it, too, I reckon," he told the Lord and waited.

No flashing picture of Jimmy's side of the matter came to him, so he concluded that he must be on the right track.

"A man doesn't want his daughter to marry into a no-account family," he suggested tentatively. "He seems to be a well-meaning boy. He works hard."

So far, so good.

"But no ambition! A man wants his daughter to marry a man who has ambition."

Still no sharp pangs of conscience, so evidently it wasn't unchristian for a man to want his daughter to marry a man with ambition. "Maybe I have been sort of stubborn, though." He was trying harder now, and the prayer channel seemed to be clearing rapidly. "I felt that I was right, though."

He stopped and contemplated the prospect of his own stubbornness with some humility and a clarity made possible by Mamie's persistent proddings of the years. "You're the one stubbornest human being," was the way she always put it.

"I reckon I am," he told the Lord. "I guess I haven't been enough concerned about the young folks' feelings."

It was at the thought of the young folks' feelings that a new realization came suddenly upon him. "That's going to be hard on that boy!" he said to the Lord, "to have to stand up there before all those people, what with people feeling the way they always have about his folks and all."

Then, there beside his own bed, kneeling in the soft moonlight of the summer night, Roger felt a new and quite miserable wave of sympathy for Jimmy. "I'll take as much of it off him as I can," he promised the Lord.

"Look, Julie Mae." Out on the side porch in the swing Jimmy was trying to keep his voice low. "I just can't stand up there before all those people."

"Now, don't you worry about all those people, Jimmy." Julie Mae's voice held all the assurance of a woman-who-knows-best. "You just stand up there and tell them your side of things. We love each other and we want to get married."

"And your Dad thinks I'm a no-good bum," Jimmy said miserably. "Do you want me to say *that*?"

"Of course not," Julie Mae said patiently. "But do tell them that Daddy objects to our being married and that you want to be a doctor. Tell them that you've saved a lot from your army pay."

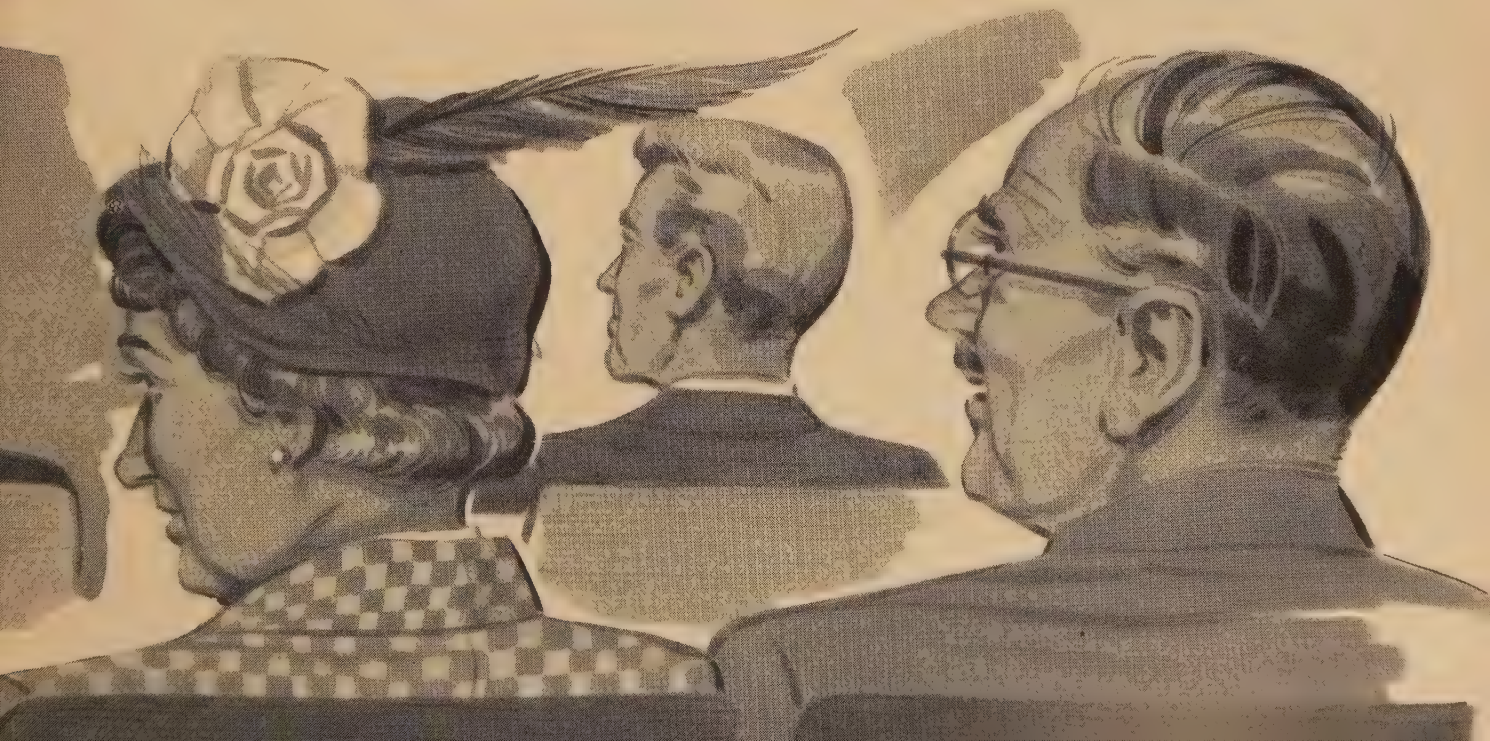
"Not a lot," Jimmy put in.

"A lot," Julie Mae said firmly. "And tell them that I am going to work and help you get through medical school."

"And your Dad'll say it's just like a Porter to let his wife support him."

"Jimmy," Julie Mae asked, "is that why you wouldn't tell Daddy our plans? You're so—so—stubborn, Jimmy!"

There was a long, unhappy pause in the dimmed corner of the side porch. "I don't know exactly why I wouldn't tell him, Julie Mae. He just made me mad and I didn't feel that it would do any *good* to tell him."



DON'T BE AFRAID!

by Lorena Galloway

TOO many Christians are mortally afraid. Not only are they miserable themselves, but their testimony is sadly hindered, as well. There is perhaps no greater hindrance to a Spirit-filled life than fear.

How well I know what fear can do! For years I was haunted day and night by tormenting fears. No Scripture is truer than that found in I John 4:18, which reads, "Fear hath torment."

From a child I was so bound by the fear of fire that finally I reached a state where I never went to sleep at night until after, in my imagination, everything in our small, unprotected town, including our house, had burned.

As for electric storms and snakes, I lived all winter dreading the coming of spring when both would return. To have been compelled to walk through grass or weeds six inches high would have nearly paralyzed me with fright; and even the picture of a snake had a similar effect. Added to these fears were the fears of burglars and insanity.

Sad to say, all of this was true in spite of the fact that for nearly 30 of those horror-filled years, I was a truly born-again Christian. I loved the Lord with all my heart and spent much time in His service. I read my Bible, taught a Sunday school class and led souls to Christ; but no one had ever called my attention to the fact that my salvation included deliverance from fear, as well as from sin.

It was not until the truth of John 16:13 was revealed to me that I began reading the Word each day with an open mind and heart, depending upon the Holy Spirit to guide me into the truth, and that He began to reveal to me promises waiting to meet my own particular needs. I found such Scriptures as, "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety" (Ps. 4:8). What a contrast to the awful fears in which I had been lying down!

Again, there was Prov. 3:24, "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet," along with Prov. 1:33, "Whoso hearkeneth unto me shall dwell safely, and be quiet from fear of evil." Then too, there was Isa. 32:18, "My people shall dwell in a peaceful habitation and in sure dwellings, and quiet resting places." Why, that meant dwellings safe from the ravages of both fire and storms! Not to be omitted was Ps. 91:5, 6, 10. In II Tim. 1:7 and Isa. 26:3, I found that these fears were not of God, because He means for His children to have peace. Fear and peace can no more occupy the heart at the same time than can air and water occupy a given space at one time.

Even after finding these precious promises, how many nights I lay on my bed, fairly quaking with fear, but all the while quoting them over and over until finally, just as food for the body makes blood, bone and muscle, the Word produced within my heart faith, rest and peace. It was truly a miracle, if ever there was one!

Perhaps the strangest of my fears was that of some terrible thing suddenly happening. For instance, when I stood on the station platform as the train came in, I was gripped with the horror of the engine's exploding when it came opposite me. Then, after boarding the train, I was afraid of there being an accident. Imagine my surprise and joy when I came across these words in Prov. 3:25, "Be not afraid of sudden fear. . . ."

And so, one by one, I was delivered from all my fears (Ps. 34:4). What fear or fears possess you? Is it the fear of accidents when you travel? I would far rather have stayed at home because of my fear of accidents until I claimed Ps. 121:8. Since then I enjoy every minute of every trip, having full assurance of a safe return.

Is it the fear of being homeless or hungry? Ps. 37:3 takes care of that. Even if faced by a famine, God's children may find ample provision in Ps. 37:18, 19. The same God who fed Elijah will feed those who trust Him today.

Have you the fear of insanity? You will find perfect deliverance in II Tim. 1:7. I did!

Perhaps yours is the fear of having broken bones. Complete bone insurance coverage is to be found in Ps. 34:19-20. I've carried it for years and rejoice in its full protection.

What is more fearsome than gossip – being lied about? God has provided for that with Ps. 21:11. Likewise the atomic bomb with Isa. 54:10; and old age with Isa. 46:4.

Whether or not your fear has been listed here, there is no question but that you can find the remedy for it in God's Word.

Jesus was in the center of His Father's will when ". . . He was there in the wilderness 40 days tempted of Satan; and was with the wild beasts; and angels ministered unto him." The same was true of Daniel when he was in the lions' den. But were they afraid? No! And neither need we be if we will believe His Word and recognize the presence of our unseen, heavenly bodyguard as promised in Ps. 91:11.

Be sure that you are in the center of His will. Then, whatever fear or fears may be annoying you, when you find the promise which meets that need, claim it for your own and step out upon it, you will know the joy of deliverance.

"Which is just exactly the reason this must be taken before the church, Jimmy!" Julie Mae's voice was triumphant. "Daddy is so unreasonable."

"I dunno." Jimmy's voice was miserable. "I–I sort of see how your dad feels, Julie Mae. It'll be hard on you and he loves you."

Julie Mae peered through the dimness. "Now don't tell me again about that 'Porter' stuff," she said sternly.

Jimmy stirred impatiently and his voice was stronger with conviction. "It's got nothing to do with the Porters, Julie Mae! *Any* man would want his daughter to have things sort of nice when she gets married, and he wants to know the man can take good care of her."

"Who're you talking for, Jimmy?" Julie Mae's voice was honestly puzzled. "Yourself or Daddy?"

Jimmy squirmed. "I don't care! I–I sort of see *his* side of it."

As the week before the church business meeting went slowly by, Julie Mae found herself discussing her problem with a motley assortment of the citizens of Springton. "It isn't as if it were being taken up before a bunch of ordinary people," she explained. "The Bible says that Christians are to judge the world and they can certainly decide what is right in a little thing like this."

Rev. Williams was a young man, inexperienced in such matters. "Do you think it's–er–wise, perhaps, to bring up such intimate family matters in the church, Julie Mae?" he asked.

"Why, yes, I do think it is wise, Brother Williams," she said. "Everybody in town knows all about it, anyway. Why not ask the church to help?"

The minister looked bewildered. "Well–er–I guess so." Then rallying, he said slowly, "It'll be interesting to see what method the Lord will use to work this out." He looked at Julie Mae's face and said more confidently, "And somehow, I have a feeling that He will do just that."

The church was packed for the Wednesday night business meeting.

"Haven't had such a good crowd since old man Lathimer's funeral," old Brother Smith confided to the pastor. "Never saw people so wrought up about anything."

Reverend Williams nodded. "I–I only hope the Lord will be in it, Mister Smith," he said, then added, almost reluctantly, "I think He will be, too!"

The Scotts and Jimmy sat right down close to the front, with Jimmy and Roger side by side. There was a similarity of unhappiness in the set of both men's shoulders.

The business meeting went with an unwonted dispatch. There was hardly any discussion on any issue, even the matter of new hymnbooks, and no voice rose in dissenting opinion. The church

(Continued on page 50)

Horse Meat Scandal

by Bernard Palmer

Buffalo, Minn., was shocked when the Thompson brothers were arrested by federal agents.

THOMPSON BRO
Phone 341 & 326
BUFFALO
MINN.

Released on bond, Harold and Phil Thompson continued their hauling.

IT WAS a cold blustery winter day, even by Minnesota standards, in February of 1953 and handsome Phil Thompson of Buffalo, Minn., was hurrying to get the hay on his truck loaded into the box car when a grim faced stranger approached him.

"Are you Philip Thompson?" he asked.

"That's right," Phil said wearily. He had started work at six that morning as usual and he half hoped that the stranger didn't have a load of something that had to be hauled right away.

But the stranger wasn't interested in hauling. Instead he flashed the credentials of a federal marshal. "I have a warrant for your arrest."

Phil Thompson's world spun before him. A hard working, upstanding Christian with an unblemished reputation and strong testimony, Phil was bewildered.

"There must be some mistake," he said. "There's got to be."

"You're Philip Thompson, the trucker, aren't you?"

He nodded numbly.

"And you've got a brother, Harold, who's in business with you, haven't you?"

"Yes."

"Then you're the one I'm after. I've got a warrant for the arrest of both you and your brother."

The chill of that bleak February 3 was as nothing compared to the chill that had seized Thompson's heart as he stopped by his home to tell his wife where he was going, and started for St. Paul, some 50 miles away, with the marshal.

Handcuffed, Phil was led up the steps to the cell block where he was to spend four hours while his wife was frantically arranging bail. It wasn't until evening and he got in from the Cities with his truck that Harold learned what had happened. The next morning, while the papers were shouting that he was being sought by authorities, he came voluntarily in to St. Paul and posted bond. To the Thompsons the charge was almost as bewildering as their arrest.

They were arraigned for shipping horse meat illegally across state lines. True, they had taken a contract to haul horse meat to a dog food company in Chicago, but that had been months before and they had only hauled a dozen 14 ton loads of what was to have been a regular, twice a week run for one truck. The slaughter house hadn't been able to pay the trucking charges and so the Thompsons had stopped hauling and had almost forgotten about it. But the charge was filed and Philip and Harold were released on bond.

Establishing their little trucking business had not been easy for the Thompson brothers. Harold, 43, had been working in a feed mill in Buffalo, Minn., when the opportunity came to buy out a livestock trucker and go into business for himself.

At the end of his first year, Phil, 31, who had been driving a milk truck in Minneapolis quit his job and joined him, moving to Buffalo with his bride of two and a half years. It wasn't long until they had a second truck and were hauling other products than cattle and hogs. But the profits were small and the hours long.

Still there was always time for the things of God. Harold, whose lean, hard face is indelibly marked by the long hours he has worked, never faltered with family devotions, ushering in the Evangelical Covenant Church where he and Phil and their wives were members, and assisting with the Sunday school bus.

Phil drove the bus, served as recording secretary for the Sunday school and sang in the choir. Their wives likewise held positions of responsibility in the Sunday school and daily vacation Bible school. Their children, Phil and Leona Thompson's two boys and Harold and Vivian's two girls were in Sunday school and church faithfully.

For eight years their reputations grew until the little community was shocked into a blaze of gossip by the news that Harold and Phil Thompson had been arrested on a federal grand jury warrant on a charge of illegally shipping horse meat.

(Continued on page 92)

Radio evangelist Al Salter glimpses challenging fields in neglected areas.

JESUS CHRIST IS LORD

Doubling as radio engineer, Salter interviews Nassau Christian druggist.

Indefatigable Al Salter hops from Nova Scotia to New Mexico
as a backwoods evangelist and in spare time
emcees two international broadcasts.

Back Country Circuit Rider

by Bernard Palmer

A BLAZING tropical sun was blasting the countryside and searing the two men who jounced over the rutted jungle road in an ancient jeep towards the village of Isabela, Puerto Rico. Already the windowless meeting place on the edge of the village was jammed with people and some 200 others milled patiently outside.

"I'd like to meet with the interpreter," Al Salter, gospel radio minister and evangelist to small, out-of-the-way places such as this coastal Puerto Rican town, said, "before we go onto the platform."

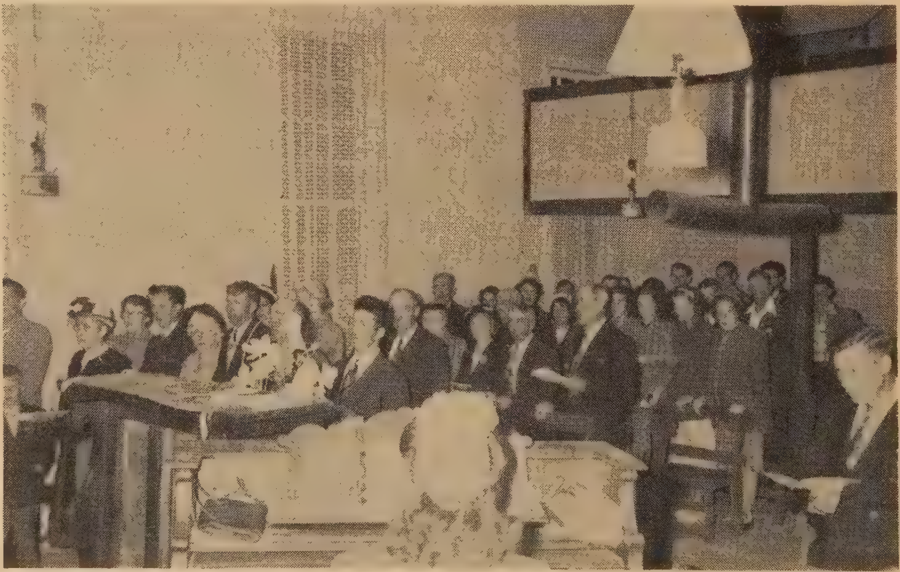
"Interpreter?" his host echoed, shrugging his shoulders expressively. "No interpreter. No one in village speak English."

Salter took a deep breath. The only Spanish he'd ever had was in a high school course and he had flunked it miserably.

During the 45 minutes that followed, however, Al managed to speak well enough in Spanish so that they could understand. It was the first time most of his audience had ever heard the Gospel and when he finished speaking more than 50 came forward.

That alone would have made the trip to that far away little village more than a success, but the real value of the effort became apparent later. Under the direction of his host in Puerto Rico, Rev. Segundino Elba, seven mission stations were opened and some 300 accepted the Lord during the next year.

Such success is unusual, Salter hastens to explain, but he has found that the people in small towns and unde-



At Upton Corners, Prince Edward Island, congregation gathers in auditorium lighted by gasoline to hear itinerant radio speaker from the United States.

Even map-makers neglect the communities that Salter visits in his evangelistic tours throughout the Bahama Islands.

veloped areas are much more responsive to his gospel ministry than their city friends. For that reason he has devoted his major evangelistic efforts to a program that takes him from the back country of Nova Scotia and Newfoundland to the hinterlands of Florida, to the Bahamas, and back to the state of Idaho with numerous stops in between, requiring eight months of his time every year.

His radio programs, "Strength for the Day" and "Challenge to Youth," are sandwiched in between. "Strength for the Day," a devotional program of Scripture reading without comment, is the only Protestant program in America to be certified under a UN agreement covering cultural programs. This permits it to be sent into 18 cooperating foreign countries duty free.

"Al's doing a fine piece of work," said Carl W. Nelson of Denver, Colo., former International Gideon Trustee and one of the evangelical leaders in the mile high city where the Radio Gospel Fellowship, which Salter heads, now has its offices.

In that opinion the author of a highly critical article on West Coast broadcasters in the Jan. 15, 1949 issue of *Colliers Magazine* agrees. "Salter," he wrote, "is one of the earnest radio religionists. . . ."

Al himself is a round-faced, unprepossing fellow with curly hair and a soft smile that undoubtedly sends the maiden ladies in his audiences into pleasant reveries and wistful determination to rescue him from his unmarried state. That he has been able to remain a bachelor is probably due to the fact that he is on the road at least eight months of the year with a schedule that sounds like a cross between that of a transcontinental plane and a spur line local.

A typical trip recently took him from Denver to Vesper and McPherson, Kans. to Texas, Georgia, Florida, the Bahamas, and back to Washington D. C. Then on to Maine and Canada and down to Kentucky in one five-month period, with most of the meetings in little places you find in small type on the map, if indeed, you find them at all.

His work is everything to him, consuming all his waking moments. And a big job it is too, sprawled into three separate fields and across the continent. The work has become so much a part of Al that, according to his friends, he ties himself in knots over it.

He is concerned about his equipment and the order of tapes that had been shipped air express and hadn't arrived. He is concerned about answering the mail, and about the station that wrote in wanting to use "Strength for the Day," but there was no money to pay for the additional transcriptions.

Obviously, however, such apprehension is largely a superficial reaction to the burden Salter carries. Only from a personal, daily trust in Christ could he produce a radio program that has brought such consolation and comfort to listeners.

A work such as Salter's has unique financial problems shared by few Christian efforts in the country. His ministry on the circuit in the backwoods yields uncertain returns that often don't even pay the cost of traveling.

The *Colliers* article, largely biased, unfair and bitter in its attack on gospel radio in general, cast its critical eye over every phase of his activity and scored and underscored his personal integrity and efforts. "Mr. Salter spends approximately $26,000 (this was in 1949 when the Radio Gospel Fellowship was originating in California) a year on air time, consistently runs in the red, and looks wistfully at parsons who are more frank about asking for money than he is."

While still attending high school in California in the Los Angeles area, Al thought he was a Christian until he got to studying the Bible with a young sailor who came into the service club where he worked after school and evenings. However it wasn't long until he saw that he hadn't been born again and took Christ as his Savior.

In a very few months his ministry began, as he went to producing a small radio program for a youth group in California. When the station decided, some months later, that they could no longer carry it as a sustaining program the organization dropped out and Al carried on alone. *(Continued on page 84)*

Hawaii:
Opportunity for Evangelism

by Kimo Kealoha

The island paradise, as the potential 49th state, presents an intriguing harvest field for aggressive gospel activity.

TO TODAY'S national politico, Hawaii is the potential 49th state. To today's pleasure-seeker, it is a tropical isle of paradise. But to today's evangelical Christian, Hawaii is a new horizon only recently envisioned by forward-looking gospel workers.

Regardless of what Congress does to the bill for Hawaii statehood, the extraordinary efforts of the evangelical movement in the paradoxical paradise within the past decade should make all Christians sit up and take notice.

Hawaii is not as it appears to tourists and other casual observers; nor is it the dreamy Eden pictured in national magazines and travel folders.

The tourist sees only storied Diamond Head, resting as a sentinel over an island paradise of peace and plenty, as his airliner banks gracefully over the Oahu shore. He sees only the happy, prosperous-looking people in the terminal and watches only the well-dressed Orientals and Caucasians who mingle good-naturedly and then drive away in late model automobiles.

He looks out a taxi window and sees only sunshine, tropical flowers and shining beaches as the cab glides along Kalakaua Boulevard through Waikiki.

But to the normal islander the tropical paradise is too often a spiritual nightmare — air-conditioned, perhaps, but still a nightmare.

At the campus of the University of Hawaii, for instance, a student is asked, "Are you sure there's a God?" "Is there a life after death?" "What's the purpose of life?" His answer, nine times out of ten, accompanied by a shrug of the shoulders, amounts to "I don't know."

A poll conducted following World War II by the University's school of religion revealed that three out of four high school students do not regularly attend a church of any kind. And according to youth workers today, the picture has not changed much since then.

One of the most effective means of filling the spiritual void has been through the Inter-Varsity and Inter-School Christian Fellowship organizations. Five years ago a group was started on the campus of the Univer-

World famous Diamond Head, an extinct volcano, is the first landmark seen by the tourist nearing the tropical Oahu shore.

sity by Gwen Wong, now a staff worker in the Philippines.

Rev. William F. Steeper, present director, has found that there is a real difficulty in bringing Christianity to the older members of the families. This is due in part to the language barrier. Many times the older generation speaks only Japanese or Chinese. The old folks tend to think of Christianity as a *haole* or white man's religion. It is with the young people that the work of winning souls for Christ is most successful.

On the campus of the University at present about 200 students participate in Inter-Varsity activities. Every morning before classes they have an informal prayer meeting presided over by a student. Twice weekly they meet for a half hour at noon to hear a minister or layman preach on a current Christian topic. In addition, there are 25 small groups that meet once a week to discuss campus problems and read from the Bible.

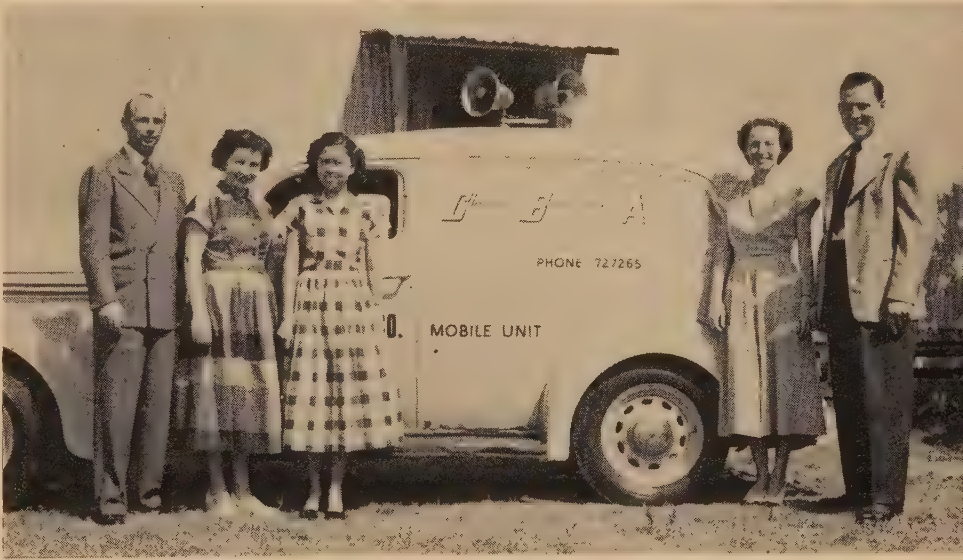
All the students in Inter-Varsity are Oriental and most come from non-Christian homes. In many cases Inter-Varsity is their first contact with organized Christian endeavor. The incoming president, who became a Christian only a few years ago, admits that he knew absolutely nothing about Christ before he joined the fellowship. He didn't know the difference between the Old Testament and the New, or who the Apostle Paul was.

In addition to the Inter-Varsity groups at the University, there are Inter-School Christian Fellowship clubs at six public high schools and three intermediate schools in Honolulu, and at two country high schools. The Inter-School groups meet once a week for a half hour of Bible study, discussion of school problems, or prayer. Pastors and mature young people work with these children as advisors. Once a month all the schools meet together for a rally after school. The leaders are trying to get the children to pray and read the Bible for themselves and relate what they read to everyday life at home and at school. The effort is to make Christianity a practical way of life for them.

Like most evangelical efforts in the Territory, the work with students has not yet spread to the other islands. There are just not enough qualified advisors.

A successful unifying group formed recently in Honolulu is the Evangelical Ministers' Fellowship. Similar to any city's ministers' fellowship, membership is on the basis of evangelical work. Projects common to all members are undertaken. The group sometimes speaks on bills before the territorial legislature and last year joined all Protestant churches in Honolulu in

Twice a week, University of Hawaii Inter-Varsity members fellowship at noon.



Cornelius Keur (left) and Robert Loveless (right) sparked KAIM's founding.

Youth for Christ members depict Hawaii's religious history in Aloha Week float.

Trustees of the new Honolulu Christian College represent seven denominations.

working out released time for Christian education programs in city schools.

In March of 1954 the fellowship sponsored a city-wide evangelistic mission with Dr. Russell De Long, prominent Nazarene evangelist, as guest speaker. The group holds meetings and works toward uniting various churches in winning allegiance of non-Christians to Jesus. Under the leadership of Rev. Robert C. Loveless, chairman pro tem of the board of trustees, the local fellowship group has applied for membership in the World Evangelical Fellowship, which is represented in the U. S. by the National Association of Evangelicals.

It was during a meeting of the Ministers' Fellowship that talk of a possible Christian college in the Islands was begun. The group appointed a 15-man commission to study the problems involved in starting such a school and to present a definite plan at the next meeting. In March, 1953, it presented a report of its findings and announced the arrangement with the Hawaiian Board of Missions whereby the proposed school would use the land the board had acquired from the Episcopal Church.

A "Statement of Faith," presenting the school's ideal of offering a liberal arts education in a distinctive Christian environment, was adopted at the meeting. More than 150 ministers and laymen present at the March meeting signed a resolution pledging their support of the college.

The board of trustees, made up of 27 local people and nine leaders from the mainland, follows closely the racial backgrounds of Island people. It is made up of 14 Caucasians, 5 Hawaiians, 3 Japanese, 4 Chinese and one Filipino. By denominations the board is equally democratic. There are 10 Congregationalists, 6 Independents, 5 Southern Baptists, 2 Nazarenes, one Assembly of God representative, one Holiness Church member and one Christian Church member. It is truly an inter-racial and inter-denominational board.

Dr. A. E. Prince of Hannibal, Mo., was elected first president of the new college. He was formerly president of La Grange College in Missouri. Classes at Honolulu Christian College began in September, 1953. Degrees of Bachelor of Arts and Bachelor of Science are offered. The school is open to all qualified students, regardless of race or religious background.

Another evangelical effort which reached culmination last year was the establishment of Christian FM radio station KAIM. Although the plan was to start the FM station first, the ultimate goal is the establishment of an AM station.

The station will not only present religious programs, but work for Christian influence throughout the programming. With a special antenna system planned, the station will have an effective radiation of 6,000 watts—enough power to cover the entire Hawaiian Islands. The station went on the air in November of last year.

The Christian Broadcasting Association, which owns and operates the station, has been in the Islands for five years presenting Christian programs over another Honolulu station. Before the association came on the air the "Lutheran Hour" and the "Old Fashioned Revival Hour" were the primary religious programs heard in Hawaii. Today, aside from the association's programs, one may hear the "Old Fashioned Revival Hour," the "Baptist Hour," Billy Graham's "Hour of Decision," "Revival Time" and several others. While the association probably is not directly responsible for getting these programs on the air, Cornelius Keur, director of the organization, believes it has had a strong influence.

Other evangelical efforts are also beginning to crystallize. In June last year a full time director for Youth for Christ began work in Honolulu. It was only four years ago that the organization reached the point where the director received compensation, and this was only on a part time basis. The seventh anniversary of Hawaii Youth for Christ was celebrated recently.

Biggest event of the year for the group is the anniversary rally, which about 2,500 young people attend. Regular weekly attendance is about 450.

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Evangelist Bob Pierce speaks to the weekly Youth for Christ rally in Honolulu.

Are You a Firsthander?

Do you get your beliefs from God? Or do you get them secondhanded from a church, pastor or book?

by Vance Havner

GOD has no grandchildren. We either know Christ ourselves or we do not know Him at all. Of course, we all hear of Jesus secondhand to begin with—from our parents, our Sunday school teachers, our pastors, a missionary or a book.

But many church people know the Lord only by proxy. They have no original, personal, firsthand experience of Him. It is like eating canned goods instead of fresh food from one's own garden. It is secondhand Christianity but secondhand Christianity is not enough.

After her interview with Jesus, the Samaritan woman became a witness. She went back to her townspeople and said, "Come, see a man which told me all things that ever I did: is not this the Christ?" They came and believed on Him, first "for the saying of the woman." Then we read, "And many more believed because of his own word."

Finally they said to the woman, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."

To the Samaritans, Jesus was first a report, then a reality. They had heard about Him secondhand from the woman; when they had heard Him themselves, they became "firsthanders."

To be a firsthander we must get closer to Jesus than a church or a creed. I have heard of a man who was asked, "What do you believe?"

"I believe what my church believes."

"What does your church believe?"

"My church believes what I believe."

"What do you and your church believe?"

"We believe alike."

That is secondhand Christianity.

I grew up in a Christian home, was saturated in things scriptural, read through the New Testament again and again as a boy, wrote pieces on religious topics for the local paper when I was 9, was licensed to preach at 11, ordained at 15. I became greatly exercised in later years to make sure that I knew Christ for myself. I wanted to be a firsthander like the Samaritans. It is a blessed thing to grow up in a Christian home but it has its perils.

Nothing is so dangerous as a superficial knowledge of spiritual things whereby we mistake speaking the language for living the life.

Jesus could do no mighty works in Nazareth because the Nazarenes had known Him all the time. He grew up down the street; they knew His family. Some of us have "grown up with Jesus," as it were. His name has been on our lips from childhood. That is precious if we move on from there to know Him ourselves. But just as one may live in an historic city and never see sights next door that others travel from afar to see, so proximity and familiarity can make Nazarenes instead of Samaritans of us. How tragic that while wise men and Greeks and Samaritans journeyed to see Jesus, His own townspeople never really knew Him!

One thinks of Job, after years of suffering and godly living, saying, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." The report had become a reality! Of course, one can be saved through the hearing of the ear: "Faith cometh by hearing and hearing by the word of God." But many believers never press through to a firsthand experience of the deeper Christian life! We live on the hand-me-down teaching and experience of saints and scholars of other ages. We live on the sayings and doings of popular preachers and leaders but it is canned goods. We do not grow our own gardens.

We are afraid to believe the Bible just as it reads until we have checked on expositors and commentaries and we dare not express ourselves until we have looked at the Scriptures through the spectacles of a dozen interpreters. We are afraid to say, "Let God be true but every man a liar," for fear we might be at odds with our religious group or some popular leader. We do not actually believe what the Bible says; we believe what people say it means.

The average Christian has few original beliefs and convictions. They are ready-made, fed to him with a spoon. Paul "conferred not with flesh and blood," but we do. We pay tribute at the toll-gates of human explanation and experience and come out with little that we are able to call our own.

In mythology on the bed of Procrustes, a man was either stretched out or lopped off until he would fit the bed. Even so we start out with a made-to-order set of beliefs, determined in advance, and we stretch out or lop off the Scriptures to fit the frame. That is why so much of our Christianity is so dry and dead.

We meet on Sunday and pay respects to what spiritual adventurers of the past have found out and bequeathed to us. We would not give up these precious beliefs and experiences for anything in the world. But the whole business is maybe several generations removed from reality. We need to know God for ourselves.

There are some encouraging signs these days of a growing hunger for a fresh knowledge of God in Christ and a dissatisfaction with secondhand Christianity. There is coming a reaction to the mechanical, standardized and regimented grinding out of Christians, all of one size like automobiles on an assembly line.

It is to be hoped that there will arise a few mystics to compensate for these pitiful mistakes tagged and labeled in monotonous profusion. And we long for a fresh movement of the Spirit that will produce some fresh saints who know the Lord "by heart" and not by hearsay. These Samaritans were not content to stop with somebody else's word about

(*Continued on page 69.*)

Christian Life **Project 4**
Counteract 20th Century tensions with Christ controlled living.

Barrington Center
CHURCH
SUNDAY SERVICES
EVERYONE
WELCOME

Reopened recently, the Barrington Center (Ill.) Church now has 225 members. Services are timed for rural members.

Church Doors Open in the Country

by Wesley Hartzell

Unheralded, sacrificing rural pastors have reopened hundreds of America's 60,000 closed country churches.

YOU'VE felt it a hundred times during your vacation trip. There's that sudden warm glow as you catch a glimpse down the road of a church spire in the sky. But as you speed closer you notice something wrong. The once-white clapboards are gray with age and dirt. Weeds crowd around rickety steps. The warm feeling is replaced with a chill as you notice the church windows are broken in. For this is one of the 60,000 dead country churches in the U. S. A.

Gone is the swelling music that once poured out on the Lord's Day. No more gleeful children throng its Sunday school. There is no testimony, no message of salvation, no marriages, not even any funerals.

These 60,000 tragedies have been caused by a variety of reasons: shifts in population from country to city, the killing frost of "modernism" which swept over the land during the last half century; the greater mobility of farmers who have taken to attending

Rural churches, neglected for many year

churches in the city; a shortage of pastors willing to sacrifice to serve in the country.

But their day of defeat and darkness is passing. Revival is surging through the churches of the countryside and the small villages. Little publicized, it has none the less caused the reopening of hundreds of the once-silent little churches.

Largely this movement has been sparked by evangelical, conservative denominations and independent home missions.

They are running a race, however, with Roman Catholicism which is mapping strategy to invade the traditionally Protestant farm areas, and the National Council of Churches, whose denominations have been chief victims of the death of the rural church.

The Rev. Lyle C. Anderson, general director of the American Mission for Opening Closed Churches, reports that "far more effort is being spent and has been spent during the past ten years in reopening closed churches than at any time prior." He feels, however, that evangelicals must increase this tempo.

Don F. Pielstick, head of the Town-Country Department of the National Council, recently stated: "I don't think many more churches will be lost. What we lost one place, we are gaining somewhere else. I see quite an encouraging day ahead, with new programs and a new type of rural minister. Rural America is going to be better served by its churches during the next ten years than ever before."

One of the chief losers has been the Methodist Church. The most active reclaimers, however, have been the Southern Baptists, who have re-doubled their membership during the past two decades and more than re-doubled their work in rural areas.

Dr. Bob Shuler, Los Angeles evangelical and "stormy petrel" of Methodism, pin-pointed this development. He said his denomination's leaders (whom he considers largely liberals) are alarmed. Shuler wrote, "The rural part of Texas once had more than a thousand Methodist churches where now no Methodist preacher lifts his voice to preach to the countryside . . . . We are told that the Baptists alone over the South occupy more than 1,000 church buildings, built, dedicated and lost by the Methodists."

He warned his denomination also that "the Roman Catholic Church is opening a far-flung work in the rural section of North Carolina," and added, "Once Protestantism had that field so splendidly occupied that there was no room for the Roman Catholic Church and no need for it."

He attributed the loss of the rural front by the Methodists to arrant modernism in his denomination — an ailment which he has striven for many years to correct.

The National Council has awakened to the fact of the rural church revival and is seeking to keep pace with evangelical and independent efforts in the field. The Methodist Church, the American Baptists, Lutherans and Presbyterians likewise are active in their home mission work to reclaim the lost land.

Evangelical efforts are of particular interest. The Southern Baptists, in their intense efforts, are being run a close second by the various Churches of God, Assemblies of God and other Pentecostal Christians.

To give their rural work another boost, the Southern Baptists in May will hold their first rural church conference in Nashville, Tenn.

The Conservative Baptists are also entering the field. Rufus Jones, general director of the Conservative Baptist Home Mission Society, points out that although his organization has only been in operation since 1950 it has already launched new churches in Michigan, Iowa and the state of Washington.

Denzel L. Osburn, head of Baptist Mid-Missions, confirming that there is indeed a "revival among the rural churches," reports that his agency has established 15 new churches in rural and mountain areas and reopened two which had been closed.

The Northwest Mountain Mission is another which has been active, opening several churches in the western highlands.

C. J. Rediger, general director of the Rural Home Missionary Association, lists new churches begun and others reopened in rural Illinois, Missouri, Virginia, Michigan, Montana, Oregon and Idaho. His work, started more than 11 years ago, makes him one of the pioneers in the movement.

The American Mission for Opening Closed Churches lists 13 revitalized churches in the East which it has helped re-establish.

Furthering this trend is the outstanding work being done by the Rural Bible Crusade, an evangelistic Bible-centered work to reach with the Gospel, an estimated 40 million country and village youngsters who do not belong to any church or denomination.

The denominations, as indicated before, are aroused to the problem. Dr. Thomas Alfred Tripp, head of the Congregational Christian Church's Department of Town and Country, reports that the rural churches "are picking up strength now."

The Methodists' comeback is sparked by a fund of $50 million to be raised for building and remodeling church structures. Many of these are earmarked for country areas.

Dr. Elliott Fisher, Methodist Home Missions' authority, reports that there are more than 60 million people living in areas not served by any church. These include new suburban developments. He reported, however, that in the nation's small villages, the population has been growing faster even than in the cities, making new village churches necessary.

The American Baptist Convention,

an be revived again.

Farm membership shows interest.

Rural church of Mt. Morris, N. Y., has mortgage-burning service.

which has had rural work on its conscience since 1911 when county churches started dying, in 1951 held at Green Lake, Wis., a gathering of church leaders interested in revitalizing the rural church. Six hundred persons attended. Later successes include the reviving of closed churches in Minnesota, South Dakota, Wisconsin and New York.

Lutherans too have become more concerned. The National Lutheran Council has taken to sponsoring one-day rural church rallies in farm areas of the Midwest. Dr. E. W. Mueller, rural life spokesman for the council, said, "We need a countryside inhabited by God-fearing people who are willing to have their lives count in the interest of preserving Christian values, who are willing to work in the interest of building Christian communities that are secure, beautiful and devout. The American scene provides a unique opportunity for the church in the open country as well as in the crowded cities."

The National Council stressed the need last October at the tenth annual National Convocation on the Church in Town and Country. Dr. A. D. Mattson of Augustana Seminary, Rock Island, Ill., challenged the church with the fact that two-thirds of the rural population of the U. S., do not belong to any church or denomination.

The convocation found that the American habit of "poking fun" at the rural scene and the country minister's "dog's life" has had its effect in creating shortage of ministers and students willing to serve a rural church.

Even business has entered the revival of the rural Church. This month, for instance, the second annual contest to determine the South's Rural Church of the Year is to be decided. The contest is sponsored by the Sears Roebuck Foundation of Chicago.

But all the sorrow or zeal of societies and denominations would be futile without the dedicated individuals who have sacrificed to make the rural revival possible.

Presbyterian Life magazine, organ of the Presbyterian Church, U. S. A., recently drew a picture of the type of individual who is working to bring about this revival. Crediting its national missionaries with the sacrifice of their own welfare to bring the message of the church to countryfolk, the magazine stated, "One of the church's most famous missionaries has only a total savings account of $1,000 after 20 years in the field. He still cuts his own wood for the furnace in his manse and works as a manual laborer during vacations to keep himself out of debt. His wife is an excellent plumber, paperhanger and carpenter. He owns a three-year-old suit, a six-year-old suit and a seven-year-old pair of pants. His shirts he buys at rummage sales."

There are many such individuals. And there are heroes of prayer and labor in the story of reopened churches. Two such live in Ivoryton, Conn. They had been members of a church which had been compelled to close. One, Miss Gladys Pierson, resorted to prayer asking God to reopen her church. The other, a Mrs. Lundgren, decided to keep the church spic and span even though it was closed. She lived be-

(*Continued on page* 94.)

How Helpful Are You?

by Leslie Flynn

A LECTURER held up before an audience a large surface of pure white, marred by one tiny blot. "What do you see?" he asked.

"A blot," came the almost unanimous answer. Practically no one saw the white background.

Human nature is quick to notice defects in others. Certainly some occasions demand constructive criticism. But far too often a censurious spirit impugns motives, jumps at conclusions, or emphasizes faults in another's life. Against the habit of always seeing the blot in the other fellow comes the warning of Christ, "Judge not, that ye be not judged." We need divine help in overcoming the critical attitude.

Remember that all of us have faults which could easily provide the legitimate object of honest criticism. Because we can more easily see a smudge on someone else's face than on our own, little flaws in others loom large, while large faults in ourselves appear little. As the couplet goes:

> "Faults in others I can see;
> But praise the Lord there's none
> in me."

A few moment's reflection in a moral mirror would show up numerous blemishes in our own make-up and make us more charitable toward the blots of others.

Strangely enough, the identical faults which we condemn in others, we often possess ourselves. Jesus humorously spoke of a man with a beam in his eye judging another who had a mote in his eye. Stated in language which more clearly emphasizes the irony of the scene, Jesus was saying, "When you have a tree trunk protruding from your eye, why do you criticize your brother who has just a little sliver in his? First cast the tree trunk out of your eye, then you'll see clearly to get the sliver out of his."

A lady was showing a friend her neighbor's wash through her kitchen window. "Our neighbor isn't very clean. Look at those streaks on her wash!"

Her friend replied, "Those streaks aren't on her wash. They're on your window."

Our neighbor's wash looks much better when our windows are clean.

Years ago, Indian tribes appointed judges who traveled a circuit of villages to try cases. Every judge was required to walk in the forest alone and pray this prayer, "Great Spirit, forbid that I judge any man until I have walked two moons in his moccasins." If our background had been similar to that of those we criticize, we might have been guilty of their faults.

Even yet, we may fall into the same pitfall we condemn. That's why we're exhorted to restore those overtaken in a fault in the spirit of meekness. For we are to consider ourselves, lest we also yield to the same temptation.

Try playing the game of Christian cancellation. Two boys were speaking of another lad. "He's so slow in baseball," said the first boy.

"Yes," replied the second, "But he always plays fair."

"He's so stupid at school," retorted the first.

"Yes," came the defense, "But he always studies hard."

Every unkind word spoken by the first fellow was canceled by the second one. Let's try to think of the good points in people as well as the bad.

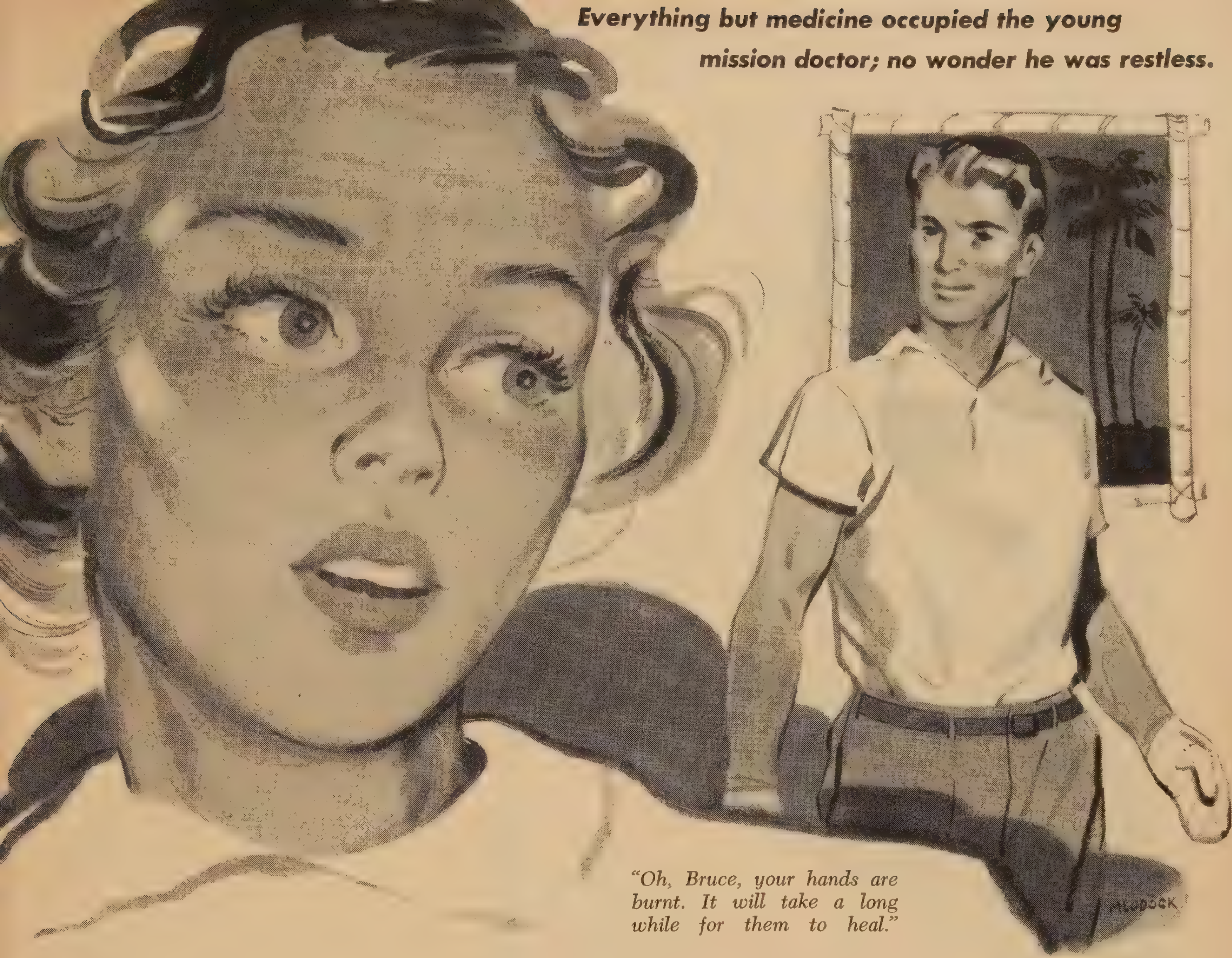
Finally, remember that we don't know all the facts and are therefore incompetent to pass final judgment. A lady on boarding a streetcar asked the conductor to let her off at a certain street. He promised to do so. Two blocks past her corner he suddenly remembered and quickly told her. As she alighted from the streetcar, she gave the conductor a violent tongue lashing. He answered not a word.

A passenger standing near asked the conductor how he could take such a flow of abuse without retaliation. He replied, "I was to blame for forgetting the street, but that lady doesn't know I have a sick wife at home. She's so sick she needs both day and night nurses. I have a day nurse there while I work, but I can't afford a night nurse. So, I've stayed up with her the last three nights. I've worked every day because I need the money to pay the day nurse. So, I haven't had a wink of sleep for the last 72 hours. That's why my memory isn't working so well."

We know so little about our fellow men. Extenuating circumstances may account for certain conduct. Had we a full explanation, we should be sorry we judged. Everyone must give account of himself, not his neighbor.

Wisely, John Wesley said, "Methodists are to be governed by the following rule—not to mention the fault of an absent person, in particular, of ministers or of those in authority."

Everything but medicine occupied the young mission doctor; no wonder he was restless.



"Oh, Bruce, your hands are burnt. It will take a long while for them to heal."

Decision by Fire

by Marjorie A. Clark

FLORENCE pushed the books away and looked across the room at her husband. He sat in the big old chair, every line of his body reflecting the weariness the long African day had brought. He put down the reports he had been reading and held his hands in the light of the lamp, flexing the long, sensitive doctor's fingers and looking closely at the tips.

She knew what he was thinking. With a sigh she turned to the long string of figures and began to add again, but the threes and eights were blurred into sameness. Impatiently she brushed a hand over her eyes.

"Very tired tonight, Bruce?"

The man in the chair started, brought back to the day's reality. He smiled.

"Yes, it's been a hard day. I can't trust them to do a thing right. Every five minutes I have to leave the dispensary to see that they're mixing the cement in correct quantities or putting the beams in the right place. I wouldn't mind doing something like that once in a while, Flo, but it's every day, since the work on the new wing started."

"But when things are running smoothly, you'll have more time for the medical work!"

"But when will that time come? If it is not one thing, it's another. After all, I spent years and years learning to be a surgeon and I was sure God called me here to do that work. But what am I here? 'Jack of all trades and master of none!' The one thing I've learned to do well, I don't have time to do. How can I expect hands that mix mortar to retain their sensitivity for delicate surgery?" He held the fingers in the lamplight. "And look at you, a first class lab technician, puzzling over station accounts, trying to train an indifferent native boy to cook!"

"I don't mind so much, Bruce. Later I'll have a lab again."

"By that time you'll have forgotten," Bruce said impatiently. "Sometimes I wonder if we made a mistake, coming here to Bunjei."

She stared at him. "But Bruce, we were sure this was the Lord's place for us. We can't just pack up and leave now."

"I know we felt that way before we came. But we didn't know what we were letting ourselves in for. After all, we came to the field as a surgeon and a laboratory technician. Why can't they get other workers trained as handy men to do jobs we're doing?"

"I don't know." Florence sighed. "But you don't really want to throw it all up, do you, *(Continued on page 66)*

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▶ WORLD

China's Church Carries On

Lesson From China

WHEN MISSIONARIES were thrust out of China, many Chinese Christians remained.

What has happened to the Chinese church under Communist domination? Dispatches from the Orient reveal the following:

1. Attendance at Sunday church services in Shanghai and Peking where the gospel message is given has been increasing.
2. Evangelistic campaigns in the cities have been held and many conversions have been seen.
3. Individuals, led by the Spirit, have been used to win hundreds. One Christian witness in the Kunming district was able to lead 300 to baptism during the first half of 1953.
4. Churches, which formerly were enemies, have been brought together in their testimony.
5. In northwest China, churches appear to be doing better than before the missionaries left. They are being aided by graduates of the former China Bible Seminary in Shanghai.
6. Tibetan visitors to India report that in one town, Labrang, 20 conversions were reported in one meeting.
7. Prayer meetings and cottage meetings are increasing. Christians are said to be carrying their Bibles once again and, what's more, reading them.
8. In December, 1952, Peking Christian students held a mass prayer meeting. Two hundred stayed for 17 hours in freezing temperatures. Early in 1953, the same students held two Bible study conferences, each lasting a week.

IKE AT PRAYER BREAKFAST
Veep Nixon Reads the Word

9. Students in Shanghai at New Year's, 1953, held a three-day conference featuring prayer and Bible study. Three hundred attended.
10. Thirty or 40 Shanghai collegians meet daily at 5 p. m. for prayer, Scripture reading and singing.
11. Several Bible schools and seminaries under evangelical auspices are still turning out graduates.
12. Several Chinese missionary societies, organized and staffed by Chinese men and women evangelicals, are now supported by the Chinese Christians. They work in Turkestan, on the Tibetan frontier, and in northwest and southwest China. Though some have been imprisoned they are said to be still at work. They work with pick and shovel or on farms to support themselves while they give out the Gospel.
13. Publication of some evangelical literature has been permitted. The Religious Tract Society in Shanghai has just published a book of sermon outlines by the late F. C. H. Dreyer of the China Inland Mission. Copies of a Mongolian New Testament, newly translated, are now being sold in Outer Mongolia.

This does not mean, of course, that the Reds have suddenly decided to support the church. It does mean that the evangelicals, nurtured in the faith by missionaries, are now holding fast to the Word of God despite persecution.

For there have been trials, a great deal of them. Only recently Chinese citizens who had been the recipients of medical and educational benefits by foreign missionaries have been ordered to pay the Communist regime for these past services.

Leslie Lyall, an official of the China Inland Mission, points out that there has been little or no direct and systematic persecution of Christians solely on religious grounds by the government. He said, "The Chinese Government is determined to have no martyrs."

Lyall, a Chinese missionary for 25 years, points out that "on the whole, it was the followers of a liberal theology who were predisposed to see in Communism, less the atheistic and materialistic philosophy which lies at its very heart, than the attractive social and political reforms and the material progress which conceal its real character." He added, "Some even go so far as to hail Communism in China as the coming of the Kingdom of God!"

Christians outside of China can see in the firm persistence of the faith of the Chinese evangelicals an answer to their prayers and a challenge to keep on praying.

BULLETIN: Gospel Sweeps London

LATE dispatches reveal that Evangelist Billy Graham's campaign is stirring Britain like no other revival of this century. London's Harringay Arena was packed every night during the first week. As many as 500 decisions for Christ were recorded in a single meeting.

Observers, including newsmen once hostile to Billy's coming to Britain, said that almost all opposition has ended. Front page stories say that "no monarch or movie star ever had such a reception as Billy's in London." On opening night 3,000 were turned away from the Arena which seats 11,000. Billy and his message are main topics of British talk.

▶ NATIONAL

The Praying President

PRESIDENT EISENHOWER was the chief guest at a recent prayer breakfast sponsored by the International Council for Christian leadership during its annual conference in Washington. Some 600 persons attended the breakfast, including top government officials and many members of Congress. Vice-President Nixon read the Scriptures and Chief Justice Earl Warren spoke. Warren said the U. S. is "a Christian land governed by Christian principles" and "a beacon light of faith" for all the world.

Protestants are Loyal

THE HOUSE Un-American Activities Committee, waiting until the smoke of battle over Reds in the Church had cleared, issued its findings. In spite of all the charges and countercharges, the report was that "the overwhelming majority of American clergymen were loyal but that a few were Communists or Red sympathizers."

The original charge that Protestant clergymen constituted the greatest single bloc of Red sympathizers in America was made by J. B. Matthews. But the committee, in its annual report to Congress, declared, "The official record establishes that, as in other fields, the few members of the clergy who have associated with Communist causes is a minute percentage of the hundreds of thousands of loyal, patriotic men of the cloth. Besides the few "case-hardened" Red sympathizers, however, some clergymen have been "particularly lax in failing to investigate the real sponsors of causes to which they lend support."

One probable result of the uproar was the attempt made by the Presbyterian Church, U. S. A., to drop from its ministerial rolls the name of the Rev. Claude Williams, one of the clergymen mentioned as a Red sympathizer during the investigation. The International Council of Christian Churches, however, wouldn't let Williams land without amplifying the "thud" for all to hear.

Having blasted the Presbyterians for months for keeping Williams and having been blasted in turn as "separatist extremists," the ICCC demanded a "public apology" from the denomination.

Religion and Politics

ANOTHER RESULT of the congressional hullabaloo over the loyalty of Protestants is to be regretted. A man's religion is likely to play a greater part in deciding his election or appointment to public office.

The *Christian Science Monitor* has already hinted that the outcry against the Protestants has resulted in a bias - against them in State Department hiring. The *Monitor* intimated that State was hiring a larger percentage of Catholics feeling that they were less likely to be investigated by Congressional committees.

In New York the Baptist Ministers Conference resolved to fight back. It formed a movement to "combat religious bigotry in local political parties" said to be denying Protestants equal representation in civic government. The Rev. Adam Clayton Powell, Jr., a Democratic Congressman as well as a pastor, charged that in Brooklyn out of a total of 75 judges there are only five Protestants, whereas the Protestant population constitutes almost a third of the population.

Jim Farley, a prominent politician and Catholic layman, added a thoughtful footnote to the controversy by calling upon would-be politicians to enter "the most dangerous as well as the most noble worldly careers" with "a deep and abiding faith in the teachings of the Catholic Church."

He warned that Catholics in power have been as prone to abuse their trust, if not more so, than their non-Catholic brethren and added, "We would not be honest if we did not recognize that many of the most notorious political machines in America have been built by Catholics and operated by Catholics."

Both Protestants and Catholics should remember, however, that some of Europe's greatest woes have arisen because its political parties split along religious lines rather than the legitimate economic, social and ideological divisions.

Protest Bible Teaching Ban

PARENT-TEACHER organizations are up in arms in Asheboro, N. C., in a matter which seems likely to attain national proportions. They are protesting the dropping of a program of Bible teaching conducted in Randolph County schools for the past

An OMS Crusade team in action on the streets of Tokyo.

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Similar teams are operating in Formosa, Korea, Brazil and India.

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two years. The weekly half-hour Scripture courses had been taught among grammar and high school students by volunteer workers of the Child Evangelism Fellowship.

National Notes

THE RIGHT of a 12-year-old boy to choose his own religion despite a pre-marital pact by his parents has been affirmed in the New York Appellate court. ■ Amid all sorts of suggestions as to what to do with the government's food surplus, the American Indian Liberation Crusade came up with its own idea: give it to the Indians who are badly in need.

A resolution calling for the Post Office Department to issue a stamp symbolizing America's belief in freedom of religion has been introduced in Congress. ■ And a proposal was made to Postmaster General Summerfield to issue a madonna stamp on Mother's Day to celebrate the Roman Catholics' Marian year. ■ Old Order Amish Mennonites have advised Congress that although they do not object to paying Social Security taxes they do not want any of the law's benefits. Their objection is based on their historic opposition to any form of insurance. ■ Officials of the U. S. Junior Chamber of Commerce asked 2,500 chapters across the country to participate in a "May Day-Pray Day" observance on May 1.

▸ PRESS

Honors from the Press

THE EVANGELICAL Press Association, in its sixth annual convention, took time out from deep discussion to pat a couple of magazines on the back. The journals: CHRISTIAN LIFE and *Conquest*. The EPA decided that CHRISTIAN LIFE was deserving of two awards: one for the most thought-provoking editorial and a second for the most effective editorial program. *Conquest*, youth magazine of the Nazarene Church, won an accolade for the most effective campaign to increase circulation.

In weightier matters, the EPA passed a number of resolutions and elected the Rev. J. Fred Parker, *Conquest* editor, as its president, succeeding Hart Armstrong. New vice-president is Ernest Keasling, editor and youth director of the Free Methodist Church. Secretary is Dave Enlow, managing editor of *Contact*, CBMC journal. James R. Adair, editor of *Power*, was re-elected treasurer.

One of the conference highlights was a talk by Mrs. Helen Sigrist, former Communist, who warned that "Communism is more dangerous because it is not what we think it is." She added, "The only solution is Christ, and we as Christian editors should not be wasting our time on anything else. Theoretically, Christians believe that, but in actuality they often go overboard on other ideas and panaceas."

In a number of resolutions, the EPA called for a resistance to the sale of salacious literature, the purging of juvenile crime stories on TV along with suggestive scenes, liquor and cigarette publicity, and it commended President Eisenhower for emphasizing spiritual matters.

New Look for Journals

THE AFRICAN CHALLENGE will have a new look soon — with a two-continent method of printing and distributing. Africa's Christian newspaper, published by the Sudan Interior Mission, is expected to change over to a photogravure process. And, because presses in Africa are not available to handle the increasing print order, it will be processed in England.

A U. S. publication, *Our Hope* magazine, will also have a new look. The 60-year-old publication will have a modernized cover and its inside format will be brought up to date. Publisher Frank E. Gaebelein says the change is to attract younger Christians.

▸ EDUCATION

The Glass in the Class

YALE UNIVERSITY has released its long-awaited "booze" report on collegiate drinking. It is enough to give parents of Joe College and Betty Coed the DT's themselves. After quizzing 17,000 repre-

Magazine editors receive prizes from Evangelical Press Association. Hart Armstrong, past president, (left) awarded citations to Robert Hamlett and William Petersen of CHRISTIAN LIFE *Magazine and J. Fred Parker of* Conquest *(right). Parker is new president of EPA.*

TOMORROW'S CHRISTIAN AUTHORS ARE TRAINING TODAY

"I enjoyed the 'Beginning Christian Writer' course, and have enjoyed life more because of this new field of work," writes Nathanael Olson, Saskatchewan, Canada. "I hold evangelistic meetings all over the country. Since taking BCW, I report on my meetings, and get extra publicity. Thanks to BCW, my reports are usually published 100% the way I write them.

"I have my own column in a religious paper, have written nearly a score of tracts, and report church and YFC news for my city. Also, a prominent missionary leader, who became interested in me through seeing my tracts, has offered me a position with his organization as script writer and as editor of his missionary paper. So writing is profitable and enjoyable!"

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What Mr. Olson has done you, too, can do. The total cost of the beginning course is only $15. The easy payment plan permits you to pay as little as $5 down. The balance of $10 is payable in two monthly installments.

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sentative students, Yale researchers found that nearly three-quarters of college students drink, and most associate liquor with "morally questionable sexual behavior." Forty-five per cent of the men students and 56 per cent of the women drinkers said they had a drink before they were 11 years old.

Protestant School Survey

THE FIRST comprehensive survey of Protestant theological education in 20 years will be made possible as a result of a grant of $65,000 from the Carnegie Corporation of New York. It is expected to show whether or not the schools are equipping ministers to meet the complexities of modern pastorates.

Million for Harvard's Faith

LAST FALL Dr. Nathan M. Pusey, new president of Harvard University, electrified the educational and theological worlds by denouncing, in effect, the Unitarianism that has dominated the school for a century.

An Episcopalian, Dr. Pusey in taking over the presidency called for a return to the verities of the Christian faith and said of a Unitarian predecessor, Dr. Eliot, that "He would have considered the doctrine, central to generations of believers, that Christ came into the world to save sinners as so much twaddle." Added Dr. Pusey, "I do not want to slip into President Eliot's error by seeming to imply that all that is lacking is knowledge. It is, rather, faith."

Some evangelicals hailed the new president as a brother. Others held off their acclaim after noting that Dr. Pusey had appointed to the Harvard Divinity School's directorate such men as Dr. Harry E. Fosdick and Bishop Oxnam (See National). They noted also that Pusey has been under attack by Sen. Joseph McCarthy.

But whatever bread Dr. Pusey cast on the educational waters has, nonetheless, been well returned financially. John D. Rockefeller, Jr. in January announced a gift of $1 million in securities towards revitalizing the divinity school. Rockefeller wrote, "Your profound belief in the underlying importance of the spiritual life promises to have far-reaching influence on education in this country . . . I fully agree with you in that belief . . . I see the dawn of a new day in the educational world."

Fort Wayne Jubilee

THE ENTIRE school year of 1954-1955 has been designated "Jubilee Year" by the Fort Wayne, Ind., Bible College. To mark the school's 50th anniversary several conferences are already planned with noted evangelical speakers. Actual start of the school goes back to 1898 when it was established in Bluffton, Ohio, as the Bluffton Home and Bible Institute. In 1904 it was moved to Fort Wayne.

For Moody — A New Answer

NOT FAR FROM a spot on Chicago's north side where D. L. Moody knelt one day to stake a claim for God, a new answer to his prayer began taking shape last month. It was the latest addition to Moody Bible Institute, the new Torrey-Gray auditorium. The work began when Frank

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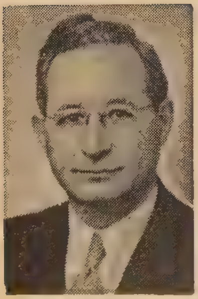

Rev. Jacob Peltz
Ph.B., B.D.

FAITH RENEWED BY TIMELY FOOD PACKAGES

From Berlin comes this encouraging, yet startling news: "The food cartons you sent us came as a special gift from Heaven. For months we had hardly anything. You cannot realize our happiness that at last we are able to again help so many people in dire need. We distributed most of the food parcels in the Eastern (Communist) Zone of Germany, amongst the Hebrew Christians living there under frightful conditions."

Recipients of our relief packages have been trapped behind the communist barricade. Our food and spiritual ministry inspire these distracted Hebrew Christians with new faith and courage.

Your prayerful support will undergird our ministry in Europe and in Israel where there is so much suffering, hunger and distress. Please do send your gift now before it is too late.

$10.00 will pay for a big, nutritious CARE food parcel for a needy family in Europe or in Israel
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F. Taylor, vice-president of the Continental Illinois National Bank and Trust Co., and chairman of Moody's board, signed a contract as Dr. William Culbertson, MBI president, looked on.

FILMS

'Christian Oscars'

WINNERS of the 1953 Film Awards, presented by National Evangelical Film Foundation, were announced last month by Harry G. Bristow, CHRISTIAN LIFE film editor and founder of Christian Youth Cinema.

Winning "Christian Oscars" this year are Nelson Leigh as the outstanding film character for his part in the *Living Bible* series and *This Is the Life* series; Dr. James Friedrich of Cathedral Films as outstanding producer; and Katherine Stenholm of Unusual Films, Bob Jones University, as outstanding director.

Lauded as films of the year in the various departments are *The Way Out* as the soul winning film; *Escape to Egypt* as the Bible story film; *David and Saul* as the children's film; *They Too Need Christ* as the home missionary film; *Empty Shoes* as the foreign missionary film; *Heavenly Harmonies* as the musical film; *Prior Claim* as the sermon film; *This Gathering Storm* as the documentary film; *Faith of Our Families* as the family worship film; *You and Your Friends* as the filmstrip; and *Youth on the March* as the Christian telecast.

Dale's First Christian Film

HOLLYWOOD MOVIE STAR Dale Evans' first Christian film, *Symphony of Life*, has already resulted in many decisions for Christ. At its world premiere in Los Angeles, 34 persons made decisions, according to Youth for Christ leaders on the West Coast. Dale, wife of Roy Rogers, gives a testimony of her faith in the film, and at the end an invitation to accept Christ.

'Revolt in Berlin'

PROVIDENCE BIBLE Institute, in producing a new film, *Revolt in Berlin*, announces its purpose is to present documentary evidence of the threat of Communism and to win souls to Christ.

(*Continued on page 41*)

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BOB EVANS AND RUSSIAN SOLDIERS IN BERLIN
Ivan may not like what Billy Graham has to preach.

Germany Prepares for Billy

by Paul R. Haueter
CHRISTIAN LIFE *Foreign Correspondent*

BERLIN and other major European cities are getting set to hear the Gospel preached by Billy Graham. He will make the tour of the continent in June and July after his London campaign.

Included on the agenda, besides Berlin, are Dortmund, Oslo, Stockholm, Helsinki, Copenhagen, Amsterdam, Zurich, Vienna, Paris and Barcelona.

In a recent conference with John Foster Dulles, the Secretary of State is said to have assured Billy of his personal interest and help in the European evangelistic tour. Graham is coming with the blessing of the U. S. Army Chief of Chaplains and will conduct services for any English-speaking troops in those cities.

In Berlin, for instance, a joint rally of British and American soldiers has been arranged.

But the main Berlin effort is expected to be a giant rally in Olympic stadium. Bob Evans, director of the European Bible Institute in Paris, flew into Berlin recently to help arrange it.

(Evans worked on the project with Correspondent Haueter in laying the groundwork for a whole campaign.—EDS.

Although Graham is little known to Germans, the idea of a large campaign was enthusiastically received by the committee of leaders who met from both the state church organization and free churches.

Berlin has been the scene of a struggle to find something secure upon which Germany can lay its faith. Graham believes that Christ is the answer. If revival comes to this main city of Germany, the impact will be felt both in the West and East.

Under the leading of God, it is the bold aim of Christian leaders to hold the rally in the stadium built for the world sport Olympics. In this striking and tremendous structure Hitler once stood screaming his doctrine of hate to the masses before him. Now, it is planned to fill this stadium to its 120,000 seating capacity. And from the very platform where Hitler stood, Billy Graham will preach the Gospel.

Through the radio it will be possible to invite the population of the Soviet Zone to the rally. How the Russians will react no one can say for sure. Expenditures will be large for the necessary advertising. But the eyes of the Christian world will be focused upon the Berlin endeavor. Christians are counted on to support it financially and in prayer.

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Veteran missionary reveals plan to answer the appeal of Southeast Asia's youth.

Christian College for Formosa

by James R. Graham

WHEN only one-tenth of the Formosan young people who applied to Taiwan University were admitted last year, some of the rejected ones committed suicide. Nowhere on earth, perhaps, are young people yearning more for an education. This applies even more strongly to the Christian young people of Formosa.

For them plans laid out in 1951 by Fred Jarvis, James Dickson and myself are, by the grace of God, ready to work out. A Christian college in Formosa is taking shape. Our leading was to have, in addition to a school of arts, science and Bible, several agricultural and vocational features. These would provide the students with practical work experience and teach them the dignity of labor.

This is something new for China. In the past, tradition has ruled that a student or scholar must never lower his dignity by manual labor. And we were doubtful of how the idea might be received by President and Madame Chiang Kai-shek, when we went to them recently to report on progress.

But we might have been spared our worries. Madame Chiang burst out "Fine, excellent. We have had enough of soft-handed scholars unskilled in any manual labor. It sounds like the plan of Berea College in Kentucky." When I told her that was exactly what we had in mind she was even more pleased. The Generalissimo nodded his head, chuckled and said: *"Hao, Hao* (Good, good.)"

They were even more pleased when we announced that the college had already acquired a 25-acre plot and a large building about 24 miles from the Formosa capital.

In Taipei, the capital, and in two other cities we have already conducted preparatory classes which total more than 500 students. These classes have been under the supervision of the godly and experienced educators, Dr. and Mrs. J. T. Chappell.

We hope to start out with a freshman class of 200 screened from the many applicants expected. At the end of four years there should be at least 800 students in our college, and more if there is increased capacity.

We would hope to send out in each graduating class 40, 50 or even more who will preach the Gospel. We expect them to come from the Philippines, Malaya, the Straits Settlements, Indo-China and Indonesia and to return to those countries and to other parts of southeast Asia to proclaim the message of a crucified, risen and coming Lord.

Particularly significant is the fact that according to an old British treaty in effect on the Malayan peninsula no westerner can preach religion to native Malayans. As a result today there are few Malayan Christians—but a tremendous mission field to which it is anticipated graduates will go with the Gospel.

The business manager of the college is Rear-Admiral Herbert Chang, who manages the Nationalist Navy's finances. The honorary chairman of our board is an elder statesman, New Young-Chien, one of Free China's most educated men. Active chairman is K. T. Kuo, head of the biggest corporation in Free China and a graduate engineer of Purdue University.

Also on the board is C. Y. Chang, a veteran government official who confessed Christ for the first time in one of my own meetings on the China mainland 20 years ago.

Many of Free China's leaders have come to tell us of their desire to have their own children attend the Christian college. One of them, the assistant chief appraiser of the Maritime Customs, told me, "My wife and I are not just nominal Christians. We really love God. We have a son who also is a Christian and who desires above all things to study in a college that is really Christian . . . I would rather he did not go to college than be under ungodly influences."

Scores of pastors are concerned about their own sons.

Other board members include Dr. C. L. Culpepper, chairman of the Southern Baptists on Formosa; the Rev. C. R. (Dick) Hillis, director of Orient Crusades; the Rev. Fred Nelson of The Evangelical Alliance Mission, and H. D. Dale, M. D., a beloved physician and independent missionary. We have the backing of all evangelical missionaries on the island.

As Formosa is coming to be recognized by the U. S. as the key to the defense of Southeast Asia against Communism, we likewise recognize Free China and "young China" as the key to the evangelization of Southeast Asia.

Interesting sidelight on the financing of the new college is that one U. S. dollar is worth $15.56 in Taiwan currency and that interest rates on savings deposits in any bank in Formosa are 1½ per cent per month or 18 per cent a year. In other words, $100,000 placed in a savings account in a Formosan bank would turn enough interest to keep the new college running for a year without touching the principal.

EVANGELISM

Indoor Camp Meeting

FROM 40,000 to 50,000 persons attended the fourth annual Mid-Winter Indoor Camp Meeting at Cadle Tabernacle, Indianapolis. Included were a thousand ministers. More than 200 churches were united in the eight-day campaign.

Sunday Schools Aflame

ELEVEN THOUSAND delegates are expected to be on hand for the 11th National Sunday School Convention of the Assemblies of God March 30 through April 2 in St. Louis. The conference in 1952 attracted 10,000 delegates. The sessions will be held in Kiel Municipal Auditorium. A pre-convention parade will be one of the convention highlights.

Convention theme is "Set Your Sunday School Aflame." One of the most important sections will be devoted to a series of half-hour classes studying various age groups, visual teaching aids, classroom equipment, how to reach the unchurched, teacher training, curriculum, and weekday religious activities.

More than 25 different denominations were represented at the last biennial convention.

The growth of the Assemblies of God Sunday schools is part of a renewed emphasis on the Sunday school in many denominations, an interest in which, according to many church leaders, CHRISTIAN LIFE magazine and its annual sponsorship of Sunday school contests has played a large part.

Rose Bowl Easter Service

AN INTERDENOMINATIONAL committee of 100 laymen are making plans for the sixth annual Easter Sunrise service in the Rose Bowl. The service, to be held at dawn April 18, is one of the country's most notable religious observances and is endorsed by the National Association of Evangelicals, Christ for Greater Los Angeles, Youth for Christ, the Pasadena Christian Business Men's Committee and the Pasadena Association of Evangelical Churches.

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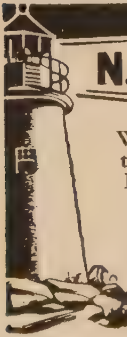

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Setting The Record Straight

ALL OPPOSITION to the contrary notwithstanding, the Wycliffe Bible Translaters are in Peru "to make Christ known" and there'll be no pussyfooting about it. That was the statement made by G. Cameron Townsend in response to an article in the *New York Times* recently. The *Times*, writing of Peruvian Catholic opposition to the translators had quoted Townsend as denying any intent to proselytize among the Indians.

Townsend, in reply to the article, said "we will never deny our intentions of making Christ known." Calling attention to the project of Christian Industrialist R. G. LeTourneau to develop vast stretches of the Peruvian backwoods and at the same time bring the Gospel to the natives, Townsend wrote, "We both avoid quarreling (with the Catholic Church) but we never deny our motives."

Meanwhile the state church issued another blast at both Wycliffe and LeTourneau. Cardinal Guevara, Archbishop of Lima, warned that Catholic leaders must turn their attention on "Protestant proselytizing which goes on in a form ever bolder and craftier."

Wycliffe carries on its work in Peru under the Ministry of Education, and LeTourneau has a contract for a million acre jungle concession for development.

Latin American Revival

NEW EVIDENCE that a spiritual revival of major proportions is under way in Central America is seen in reports of two American evangelists, Jack Wyrtzen and Hyman Appelman, who held recent campaigns in the area.

Wyrtzen reported that a city-wide campaign in Port of Spain, Trinidad, saw 1070 decisions for Christ, "in a revival such as I've never seen before." The campaign was held under auspices of the Latin American Mission. A mammoth airplane hangar, moved into the center of town, served as the meeting place. Crowds ranged from 2,000 up to more than 6,000 on closing night.

Appelman's meetings were in San Jose, Costa Rica and Managua, Nicaragua. After the first three nights in San Jose the 2,000 capacity auditorium overflowed at each service, and from 150 to 200 decisions were recorded at each meeting. The results in Managua, according to Appelman, were as good.

Philips for Philippines

PHILIP, the man who won the Ethiopian eunuch to Christ, would feel at home in the islands named after him. For there he would have an opportunity to win thousands of non-Christians. Victory of Ramon Magsaysay in the recent elections, according to missionaries, has insured that Christians now may bring their teachings even into the public schools of the islands.

J. Winston Crawley, Southern Baptist now serving as acting president of the Baptist Seminary and Bible School in Baguio, in calling for more Philip-type individuals, said, "We are faced with one of the great opportunities of the Orient."

China Inland Mission's workers are

striving to translate the Bible into Mangyan, one of the island languages. CIM states that the Roman Catholics are taking full advantage to work in the schools, but Protestants, because of lack of personnel, have not been able to do so.

The Protestant church is growing, however, according to Evangelical Press. In 1900 there were no Protestants. Today there are nearly a half million in the islands.

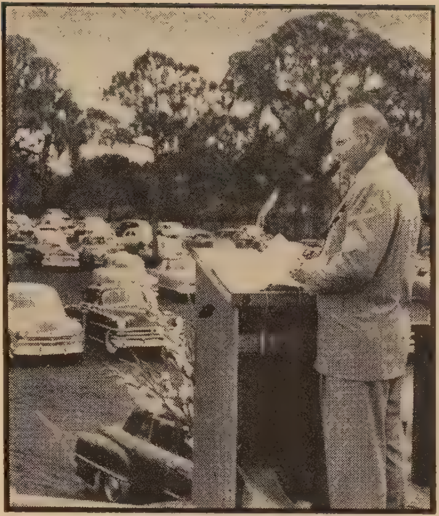
Africa's Christian Radio

THE FIRST regular broadcast from West African Broadcasting Association's station ELWA was put on at Monrovia, Liberia, in January. Claiming to be the first Christian radio station in Africa, it is sponsored by the Sudan Interior Mission.

The station is a 1,000 watt long wave transmitter. Initial programs are in English, but plans are being made for shortwave broadcasts of the Gospel using various African languages and beamed throughout the continent.

Mission Notes

RADIO STATION HOXO, Panama's only gospel radio station, has passed to joint sponsorship of the Latin America Mission, which now operates TIFC in Costa Rica, and the World Mission Radio Fellowship, now operating HCJB in Ecuador. ■ The Central American Mission's Bible Institute at Guatemala City marked its 25th anniversary in February. ■ Two Moody Bible Institute representatives, Dr. S. Maxwell Coder and Herbert Lockyer Jr., are on a tour of African mission stations.



PASTOR BOWMAN AND 'FLOCK'
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▸ PEOPLE

Bring Your Own Pew

EVERY SUNDAY in Sarasota, Fla., nearly a hundred automobiles drive into a park and theoretically say, "Fill 'er up, Parson." The man in charge dispenses no gas or oil. He fills the driver up spiritually. The park is the first place designed and built as a drive-in church. Called the New Whitfield Estates Presbyterian Church, it is pastored by the Rev. B. L. Bowman. Although several drive-in churches are now in operation, all the others were erected first as movie theaters. Bowman says the idea attracts many who never attended conventional services. Like the drive-in movies, individual loudspeakers are available for each car. Biggest problem: Congregational singing.

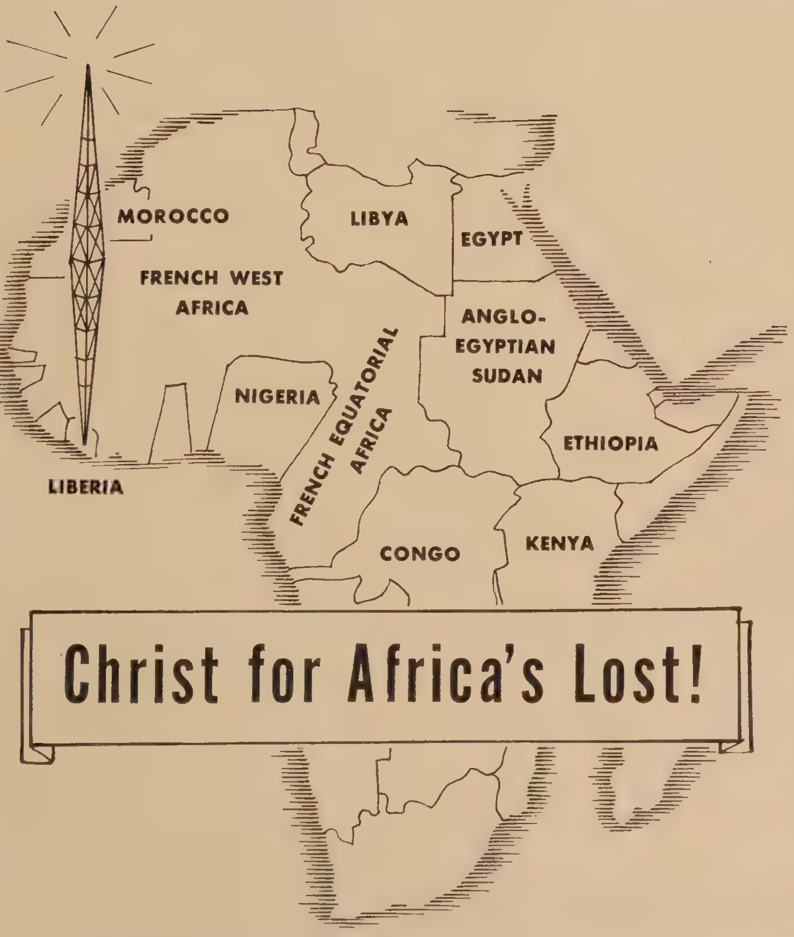
Healing — or Not?

THE SECULAR world's interest in the healing ministry of the Gospel has heightened considerably during the last few months. It got its biggest boost, however, in St. Petersburg, Fla., during a heated controversy between Evangelist Oral Roberts and the Churches of Christ, who offered a $1,000 reward for proof of one miracle.

The denomination ran a large ad daily offering the reward while Roberts conducted an evangelistic campaign in a tent seating 6,000. Roberts, claiming that he is not a faith healer, said, "The whole world has been waiting a long time for preachers of righteousness to emphasize and forcefully preach that God is able, willing and desirous, to heal both body and soul." And thus he refused to accept a challenge which, as one neutral observed, could only serve to reduce the church to the spectacle of a prize fight.

Her Prize to the Work

MRS. D. M. ALLOWAY of Oshawa, Ont., is a Christian. She is also a writer. Last month she combined the two vocations. The result: a gift of $5,000 to the work of Inter-Varsity Fellowship. Mrs. Alloway, former student of Christian Writer's Institute, won a $5,000 slogan contest. She and her husband, parents of three young children, had agreed, even before the judging, that if she won, the prize would



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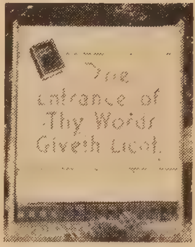

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be used to further the interdenominational work of the fellowship. She sponsors a nurses' group in Oshawa as part of the IVF. The money she gives will help establish a summer camp for members of Inter-Varsity.

Personality Paragraphs

DR. LOUIS H. EVANS, former pastor of Hollywood Presbyterian Church, stated that a "top-level" revival is slipping in over the country and will "seep down through all levels of society." ■ Jack Shuler conducted a 3-week evangelistic campaign in Wichita, Kan., which was called the city's greatest awakening in twenty years. The attendances went past 75,000. ■ Dr. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, won first prize in the second annual $1,000 sermon contest sponsored by the publication *The Sword of the Lord.* Second prize of $100 went to Dr. Oswald J. Smith, pastor of People's Church, Ontario. ■ Lt. Gen. Willard S. Paul was elected president of International Christian Leadership. ■ Dr. M. R. DeHaan, Grand Rapids, Mich., radio Bible teacher, criticized today's "glamor trend" in evangelism at a session of the annual Founders Week conference sponsored by the Moody Bible Institute. ■ Herbert Lockyer, internationally known preacher, marks his 50th year as a Christian in 1954. He will preach in Britain, the land of his birth and conversion, to celebrate the spiritual jubilee.

WORLD

The Doubtful Thomas

HINDU CHRISTIANS have long been proud of the tradition that the Gospel was first brought to their country by Thomas, the Apostle, the famed doubter. And there is good evidence that the tradition may be right. The evidence is less than good, however, that the relics of the apostle recently given as a gift to South India by Pope Pius XII are really Thomas' belongings.

Cardinal Tisserant, secretary to the Vatican's Sacred Congregation of the Oriental Rite, arrived with the relics a couple of months ago and took them on tour among Eastern rite Catholics. Crowds which came to see them included not only Catholics but a good many other Christians. The relics are to be deposited in a shrine erected at Cranganore on the west coast where tradition says St. Thomas landed in 52 A.D.

There is evidence that the shrine will become not so much an object of veneration as a means of propagandizing the Roman faith.

A Sign of the End?

MANY CHRISTIANS believe that at the end of time an earthquake will split Mount Zion in half to signal the final redemption of the world. They will probably be bolstered in that idea by the act of the National Physical Laboratory of the Israel Research Council recently. Two seismological stations have been set up, one in Safed, the other in Jerusalem, right where the split is expected. The seismograph tests the intensities of earthquakes. The scientists stated significantly that "the importance of seismological stations in the Near East has been felt increasingly in recent years in view of the great number of quakes which have occurred."

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Christian Life Evangelists

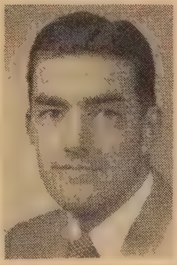
YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During April they may be heard at the following places.

DOUGLAS ROE

Osterhout Baptist Church, Osterhout, Pa., April 4-11; Hancock Baptist Church, Hancock, N. Y., April 14; First Baptist Church, Susquehanna, Pa., April 21; Memorial Park Baptist, Vestal, N. Y., April 25; First Baptist Church, Marathon, N. Y., April 29.

GUY LIBBEY

Youth for Christ, Winnipeg, Man., April 3; Alliance Church, Winnipeg, Man., April 4; Youth for Christ rallies throughout Manitoba, April 5-10; Berean Fundamental Church, North Platte, Nebr., April 13-25.


RALPH WILLIAMS

Norwoodville Community Church, Des Moines, Ia., Mar. 24-April 4; Benson Alliance Church, Omaha, Nebr., April 7-18; Brunswick Community Church, Brunswick, Nebr., April 21-May 2.

MR. AND MRS. LESTER PLACE

First Baptist Church, Eaton Rapids, Mich., Mar. 30-April 4; Temple Hill Baptist Church, Cadillac, Mich., April 7-18; Woodside Ave. Methodist Church, Bay City, Mich., April 19; Church of the Open Door, Grand Rapids, Mich., April 22-25; Broadway Presbyterian Church, New York City, April 28; Youth for Christ, Quakertown, Pa., April 29.

Trouble for the Congo

THE BELGIAN CONGO, though ruled by a Roman Catholic country, has been a model of tolerance for Protestants and very different from Spain, Italy and some Latin American nations. It provides, for instance, military chaplains for Protestant troops in the Congo, and they are encouraged to engage in evangelism among the natives as well. A move by Roman Catholic leaders in Brussels, capital of Belgium, may threaten this peaceful co-existence, however. This move is the setting up of a Congo hierarchy. An agreement between the Vatican and the Belgian government asking that the Congo territory no longer be considered of missionary status has been approved by Parliament. The government has agreed to subsidize the erection of Catholic churches in the Congo.

Will this close the colony to mission work by Protestants? No one could say as yet. All evangelicals can do is to pray that the Congo shall not go the way of Colombia.

Under Fire in Italy

THE CHURCH of Christ, long one of the foremost targets for persecution in Italy, suffered two more blows. In Leghorn, Wyndal Hudson, American pastor of the church there, was ordered to close the establishment. In Rome, Italian police shut the Church of Christ doors and chiseled its name off the front. Two days earlier police had attempted to take the pastor, Lido Petrini, into custody. The Church of Christ has sought recognition by the Italian government ever since it came to the country at the end of World War II.

▸ MISCELLANEOUS

A Question of Method

AROUND THE U. S., many churches found some odd methods for getting things done. In Kansas City, Mo., the Trinity Methodist Church set up a kind of time clock to spur members to church attendance. Pastor Dr. Ben Morris Ridpath says the attendance cards have boosted Sunday attendance 30 per cent.

In Lansing, Mich., a minister who induced his flock to adhere strictly to the Golden Rule for a 30-day trial period said his members were so enthusiastic they want to continue it. The Rev. William Hainsworth of Mayflower Congregational Church was the innovator. Members testified that the experience changed their lives.

In Greenleafton, Minn., members of the Reformed Church wanted to build a $200,000 church. They decided to sell their blood to help with the financing. Together they sold $18,000 worth to the Mayo Clinic in nearby Rochester.

The San Marcos Baptist Association in Texas has found a unique way to fight liquor. Obsessed with the idea that the same type billboard which sells liquor could be effective means to combat it, they set up signs pointing out the evils of drink.

Druid Hills Baptist Church, in Atlanta, Ga., with Rev. Louie D. Newton as pastor, has an unusual "Prudential Committee." Sole purpose of the group is to help the pastor look to his fishing — or make him take other rest and relaxation.

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BEHIND THE CURTAIN

(Continued from page 17)

of gospel-hungry crowds every night of the campaign.

One of the wonders of the age is the meetings of Pastor E——, a thoroughly evangelistic East Zone pastor. An altar call is given every Sunday. He has organized a young people's group which consists of a regular mixed voice chorus, a brass ensemble and a guitar-mandolin choir. Often they post themselves at a street car stop, and as one pulls up they sing a hymn "dedicated to the folks over there in the trolley." Many of the passengers will get off and join the singers. These are formed into a parade that goes singing down the streets to the church where they are further dealt with and helped. Convert meetings are held each week to follow-up those who make decisions to become Christians.

It is a 20th century miracle how this pastor carries such an aggressive program of soul winning right under the nose of the Communist government. No one is quite able to explain it, but it seems that the Russians just got used to having him around.

Early in the occupation of East Germany Pastor E—— was granted permission for this work by a high-ranking Soviet official. And now when a question arises concerning his work, someone says, "Oh, him? Why, he has been around here doing this type of work all along. Just let him alone." They look upon him as one who "belongs." The Russians even invite him to have meals with them, laugh and pat him on the back. Pastor E—— takes all this in stride and goes right on with his preaching.

To continue his ministry, an East pastor must proceed as if he were tip-toeing his way through an area booby-trapped with explosive mines. He can always count on at least one spy or secret agent to be in his congregation. Usually he must allow the text of his sermon to be checked before he can preach it. He never knows when he may walk out of his church and be arrested. Often after church services secret police have taken pastors by either arm and led them away with only the explanation, "You preached a political sermon today." One pastor told this correspondent that he knows 150 ministers who were seized in that manner and are now in prison. He outlined a few of the things which may not be mentioned:

In a sermon on living for Jesus, a preacher used the example of C. T. Studd, famous sportsman who left friends, money and fame to follow Christ into a dark mission field. Immediately after the service the pastor was seized "for being a Western propagandist."

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Another minister said how fine it is that God has His men in places of leadership, citing the example of Chiang Kai-shek. For this he was accused of praising one who fights the Russian cause.

"Need" is another word which should be unheard in a preacher's vocabulary. It was included in a message explaining the sinner's need of Christ, whether he lives in a hut or a palace. The one who made this mistake was reminded that there is no such thing as "need" in a Communist paradise.

Ephesians 6 is forbidden because of the reference to a Christian's armor and weapons of spiritual warfare. One selection of a hymn book contained the word "war" in a stanza; therefore, the whole lot of hymn books was confiscated.

Preaching on any of the foregoing topics is almost certain to land one in jail. But there are no set rules for keeping out of prison, for reasons are made-to-order when someone is to be arrested.

Such was the case with Pfarrer George, youth leader of East Berlin's famous Marienkirche. Last February he was accused of being "dangerous to the peace of the world" and pushed into a prison cell. During this imprisonment neither he nor any of the other 40 pastors interned with him received any news from the outside world. Then in September he was brought to trial. It was decided that his guilt was unimportant and he was freed with the apology, "Excuse please, it was a mistake."

Christians in the East are constantly perplexed over the unpredictable behavior of the Communists. However, a solution has been found that is pretty reliable.

One pastor outlined it thus: "We search our Bibles and learn the tactics of Satan. An understanding of the devil's methods helps immensely to know what we are up against and to figure them out ahead of time. You can never believe them nor count on any promises that are made.

"For example, after the uprising of last June 17 there was a greater amount of liberty allowed to the church. We know that such a promise is contrary to the devil's nature, so we chalked that one up as a move merely of temporary convenience. Therefore we are not surprised within the recent time that the pressure is being put back on again. It has noticeably become more intense even within the past few weeks. The feeling is constantly present of an axe hovering in the air above our heads and likely to drop at any time.

"If we feared what men can do to us, we would have stopped long ago, but our confidence is in the living God." END

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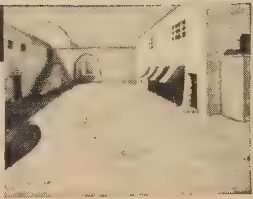

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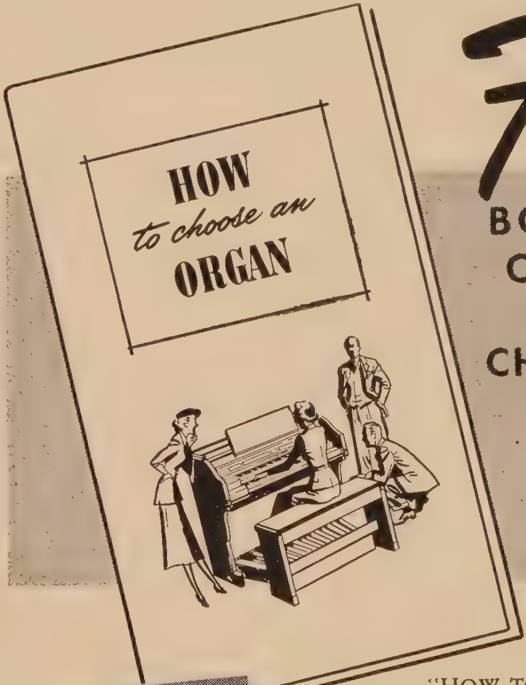

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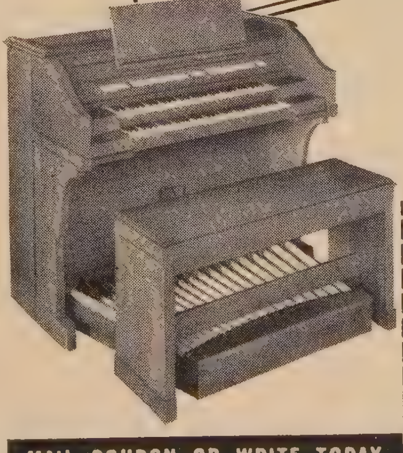

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DELINQUENT! ...who, me?

A strange attitude has developed in certain churches recently. If revival were sweeping their community, their position would be easier to understand. Or if their theology were liberal and they possessed little concern for the "lost," their action would appear less reprehensible.

But these churches are thoroughly evangelical, fundamental. Many of them pride themselves on their "evangelistic" pastors. Most of them are keenly aware of their peculiar position in the community—of being almost alone in their true testimony to the Gospel of Christ.

Yet today these churches are delinquent—failing utterly to take advantage of one of the most startlingly effective means of winning souls to Christ open to them. They are ignoring completely the tremendous opportunity of the *Vacation Bible School.*

Today Vacation Bible School is recognized by the alert Christian leaders who have seen it in action as the unheralded giant among evangelistic activities. They have seen evidence that its concentrated day by day program makes possible a logical and systematic presentation of the claims of Christ unparalleled anywhere else in the church. They have observed how its weekday meeting time cuts squarely across denominational lines—bringing in children of every creed who need Christ. And they have witnessed a never-ending parade of boys and girls who receive Christ as Saviour in Vacation Bible School and later become active in the church and Sunday School.

Some Have Tried

Some of these churches have never tried a Vacation Bible School. Their lack of enthusiasm is, therefore, based on ignorance of the medium. Others have tried children's evangelistic meetings. (But as good as they may be in themselves, they are no substitute for the tested and proved Vacation Bible School.)

Unfortunately, however, some actually have in the past sponsored a Vacation Bible School. But through some failure or unfortunate experience, they have become discouraged from continuing.

To these churches, the Vacation Bible School may appear to be too much trouble. To them, the children of their community do not need more than the regular church and Sunday School program.

There are others who claim that a Vacation Bible School is too expensive. It puts too much drain on the church budget and hence is unworkable.

A third group of churches say that a Vacation Bible School calls for too much knowledge of a specialized subject. They don't know where to go to learn how to put on a Vacation Bible School, and as a result, are fearful of becoming involved.

Here at Scripture Press, we sympathize thoroughly with such churches. We know the problems of sponsoring Vacation Bible Schools. We know what is involved in securing and training a teaching staff, arranging for the financing, planning the program, and laying out a promotional program to reach the children of the community. We are aware of these problems because we have personally worked on Vacation Bible School programs. Our writers have directed, taught and observed successful Vacation Bible Schools across the country. They know why some schools fail, why others succeed.

Tremendous Task Facing Us

At the same time, we would remind these churches of the tremendous task facing both of us. We may be surprised to learn that in 1927 more than 17 million children received no religious training of any kind. We are shocked to realize that by 1947 the Federal Bureau of Investigation figures had raised the total to 25 million. Current estimates now put the number at 27 million.

Meanwhile, our juvenile crime wave mounts with alarming rapidity. Today the greatest number of crimes are committed by those who a year or two before might have been reached by the Vacation Bible School.

Clearly the normal church and Sunday School program is not reaching the vast unevangelized field of the youth of our nation. We must improve and strengthen our regular channels of approach. In addition, we can and must reach out and with the effective arm of the Vacation Bible School bring many more children to a personal faith in Christ.

That the Vacation Bible School can be employed by the average church to help accomplish this tremendous evangelistic job is an established fact. No matter how discouraging the results may have been previously, with proper materials, preparation and dependence upon God, success can come. The thousands of schools using Scripture Press lessons are clear evidence.

Results: Booming VBS

Take the case of the Methodist Church in Tennessee. The pastor alone saw the advantages of a Vacation Bible School. In vain he tried to interest church officials and Sunday School teachers. One day he secured copies of Scripture Press's famous All-Bible Vacation School lessons. The material looked so interesting they agreed to try it. The result: a booming Vacation Bible School and an enthusiastic church.

A Baptist Church in New York faced a different problem. Vacation Bible School had been tried, but results were meager and the staff became discouraged. The pastor decided the reason was because the lesson material had not clearly presented the great Bible truths. He introduced Scripture Press lessons. Last year more boys and girls accepted Christ as personal Saviour than ever before in the history of his Vacation Bible School.

The Sunday School teachers of an independent Bible church in Missouri were concerned about the children of their community. They tried to get them into their Sunday School. All efforts failed. With the help of Scripture Press materials, they put on a Vacation Bible School. Almost half of the children in attendance accepted Christ as their personal Saviour.

In a Presbyterian Church in California, attendance had been so low on previous years that everyone favored giving up Vacation Bible School. Then someone heard of Scripture Press lessons. When the teachers saw how complete the material was they became enthusiastic. A school was put on—with record-breaking attendance.

Likewise, churches, large and small, urban and rural, have experienced similar success. An evangelical United Brethren Church in Ohio put on a Vacation Bible School and saw 15 boys and girls accept Christ as Saviour. A Wesleyan Methodist Church in Wisconsin counted 25 conversions, a Mennonite Church in Kansas numbered 20, a Presbyterian Church in Oregon 17, a Baptist Church in New Jersey 13.

Amazing Things Happen

In other churches using Scripture Press Vacation Bible School materials equally amazing things are happening. A Baptist Church in Illinois saw Sunday School attendance double as a result of a successful Vacation Bible School. A Presbyterian Church in Pennsylvania experienced a revival. A Reformed Church in Michigan had teachers converted. A Free Methodist Church experienced a spiritual awakening throughout all departments of the Sunday School.

Admittedly we have based our lessons squarely on the Bible. Yet at the same time we have employed the latest in modern teaching techniques in presenting the great truths of the Gospel. Also, instead of providing bare outlines and suggestions for handwork, our material has incorporated a complete Vacation Bible School curriculum—with handwork projects built in as an important detail of the total program. This has meant more work for us—but so many churches have appreciated this "complete to the last detail" feature, it has become our identifying characteristic

In fact, so consistently have the churches such as these using Scripture Press Vacation Bible School methods and materials sponsored successful schools that we have compiled a Guidebook showing how they have done it.

To any church which has not tried a Vacation Bible School—or to any which may have been discouraged by past attempts—we offer this Guidebook free of charge.

Wealth Of Information

We believe you will appreciate its wealth of information on how to plan a Vacation Bible School, prepare publicity, secure and train teachers, put on a meaningful closing program, plus many other helpful suggestions. You may think it is too late to start now. Perhaps it would have been better had you begun earlier. But with this Guidebook to help, you still have time to put on a successful Vacation Bible School this summer.

Meanwhile, we sincerely pray God will lay upon all of us the supreme desire to reach the boys and girls of America now with the glorious Gospel of Jesus Christ, our Saviour and Lord. Let us begin this summer—with a Vacation Bible School.

(For those wishing it, the Guidebook may be secured simply by asking for "Vacation School Guidebook.")

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'CAUSE I LOVE JIMMY

(Continued from page 20)

was in a hurry to get the business out of the way.

When the business was done, there was a long pause while Reverend Williams groped for words. "Er, brethren, there's a matter to be brought before the church tonight that—er—"

Everyone waited patiently while he struggled for the proprieties of speech. Everyone knew perfectly well what he was trying to say, but it must be said. "We—er—have had brought before us, for our consideration, a difference of opinion between two of our members and Julie Mae—uh—the young lady involved in this difference, feels that the greatest of wisdom lies in the judgment of the church. She feels that when a difference has not been settled by discussion it should be told to the church." Reverend Williams extracted an immaculate handkerchief from a pocket and mopped his face while a murmuring breeze of small whisperings went over the assembled brethren and their women. "Would—er—one of the brethren like to speak?"

There was another long pause and a silence drifted down over the people, while all eyes studied the little group near the front.

After a long time and a prod from Mamie, Roger Scott rose, his joints almost creaking with the misery of the moment. "Brethren." He grinned a little sheepishly. "Julie — er — my daughter feels that you should help."

Jimmy's eyes gazed up at the older man, eloquent with sympathy.

Roger swallowed and went on, "My daughter, Julie Mae, wants to marry

(Continued on page 56)

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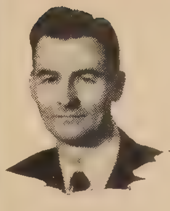

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book selection of the month

THE NEW BIBLE COMMENTARY. Edited by F. Davidson assisted by A. M. Stibbs and E. F. Kevan. Eerdmans. 1199 *pages.* $7.95.

BIBLE students who have wasted money on one-volume commentaries are often not easily persuaded to purchase another one. That is quite understandable, for far too frequently these one-volume works record heaping portions of information on some easily understood passages, while "meaty" verses go begging. But, frankly, this large volume under review is different—wonderfully different!

The three editors—a Presbyterian, an Anglican and a Baptist—with their 47 contributors have produced in this work the finest one-volume commentary on the whole Bible that can be found anywhere.

The majority of the contributors are from the British Isles; a few are from the Continent and other places. The United States is represented by three notables: namely, O. T. Allis, formerly of Westminster Seminary, A. A. MacRae of Faith Seminary and E. J. Young of Westminster Seminary, all majoring in the Old Testament field.

The book's material is divided into three main parts with maps and charts sprinkled throughout. Part One consists of general articles on some pertinent introductory biblical matters. The first article, entitled "The Authority of Scripture," is a treatise exceptionally well done. Not the least among its various good points is its cautious but absorbing study of neo-orthodoxy which is pointed up in Barth's *Theology of Crisis*. Cutting at the core of this new theology, the author says, "The Bible is an inspired record of the divine self-revelation, whether this or that individual receives its witness or not."

After this initial treatment follow other concise but thought-provoking, clearly-defined articles on "Revelation and Inspiration." "The Historical Literature of the Old Testament," "The Poetry of the Old Testament," "The Wisdom Literature of the Old Testament," "The Prophetical Literature of the Old Testament," "The Apocryphal and Apocalyptic Literature," "The Fourfold Gospel," "The Primitive Church" and "The Pauline Epistles."

A full coverage of these subjects is not provided. Yet, each article reveals the heart of the matter and is a veritable masterpiece.

The second and third parts of this work are running commentaries on the books of the Old and New Testaments respectively. Each book is introduced with general background information on such subjects as the title, authorship and purpose; there is also the inclusion of a simplified outline of each book's content.

Although this volume is a composite product of 50 commentators there is a definite unanimity of theological persuasion and scholarly vigilance. This does not mean that there is solid agreement everywhere; certainly not. But the over-all doctrinal position expressed is a vivid, conservative evangelicalism.

This blend of interpretation is noticeable not only in primary passages such as Gen. 3:15, Isa. 53, and John 5 and 6, but in the rejection of the so-called "gap" theory of Gen. 1:1,2, in accepting the messianic interpretation of the "virgin" passage, Isa. 7:14, and in exhibiting a wholesome prudence in dealing with Rom. 9-11 and the book of Revelation.

Although the habitual use of superlatives in commenting on run-of-the-mill books is an obvious shortcoming of Christian book reviewers, there is little danger of committing that error concerning this august work. I believe *The New Bible Commentary* is the best one-volume commentary in the English language. Scholarly evangelicalism demands for this book a prominent place in the library of every earnest student of the Bible.

THE OPTIONAL GOD. By Stephen F. Bayne, Jr. Oxford Press. 145 *pages,* $2.45.

As the title suggests, the author, who is the Episcopal Bishop of Olympia, Wash., is concerned that God seems no longer essential in our modern American culture. Bishop Bayne deals with this fact in the areas of politics, education, vocation and personal living.

The book is very well written. The author does not begin by criticizing other churches, but by making a searching analysis of his own. One cannot but admire the frankness and courage with which he speaks. And the rest of us, as we read his work, will become aware of the fact that we too are guilty of the weaknesses he brings into view.

Here is a challenge to all Christians to do something about the rising secularism and materialism in our midst. Those who still believe that God is vital, not optional, and who desire to do something about it, will find this book "must" reading.

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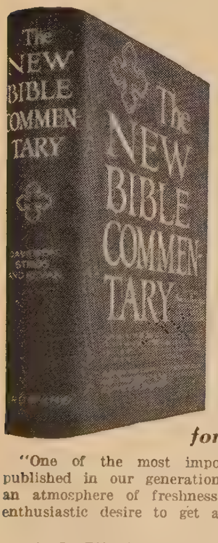

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One question calls for an answer. Has the failure of the Church to proclaim a vital, positive message aided in the rise of secularism? Is God optional today because too often the heralds of God have presented Him as optional? The author himself writes from the perspective of "an unashamed liberal in what is now generally called the 'old-fashioned' sense of the term." How then can God be more than optional? (*Reviewed by Warren C. Young.*)

Christian Living

HOW TO SOLVE YOUR PROBLEMS. By Faris D. Whitesell. Zondervan. 153 *pages.* $2.

This famous evangelistic preacher and professor has given a series of "Practical Christianity" sermons in the chapters of this book. The psychology title (ala Dale Carnegie) is not to entice non-Christians to read a religious book but is an honest description of the book's contents. The author shows how Christianity offers the true solution to the problems of finance, courtship, marriage, vocations and old-age as well as to the general problems of suffering, fear and worry.

"My conviction," he says, "is that no amount of horizontal adjustment of man with himself, his environment and his fellows is enough. Regardless of how good and helpful such adjustment is, man's basic and primary need is vertical adjustment with God. Man was made to be rightly related to two worlds."

Author Whitesell has given us a unique and satisfying presentation of "Applied Christianity." (*Reviewed by R. M. Riggs.*)

Biblical

ANALYTICAL STUDIES IN THE PSALMS. By Arthur G. Clarke. John Ritchie Ltd. (Distributed by Zondervan.) 372 *pages.* $3.75.

The fires of persecution gave birth, constant life and spiritual temper to the contents of this expertly arranged book. Arthur G. Clarke, a missionary for many years in North China, was arrested by the Japanese on the first day of their participation in World War II. As Clarke endured the trials of solitary confinement, "house arrest" and imprisonment, he concentrated on the study of the Psalms, using every scrap of paper on which he could lay his hands to record his notes.

It is the author's contention that the structure of the various Psalms is a main clue to their correct interpretation. This idea is expressed with great skill in his notes on each of the 150 Psalms. In each case, an outline, background material, brief commentary suggestions and some critical notes are given.

The outlines are exceptional in their alliteration-form. For example, Psalm 1: The Godly Approved, The Godless Abandoned, The Goal Attested; Psalm 3: The Pressure of David's Foes, The Protection of David's God, The Peacefulness of David's Sleep, The Petition of David's Heart; or Psalm 6: Ardent Appeal, Acute Anguish, Assured Answer.

The Appendix contains 12 chapters on subjects such as: "The Messianic Psalms," and "Poetic Figures of Speech."

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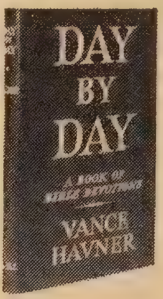

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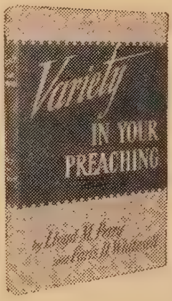

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This volume, which is mainly for the Bible teacher and preacher, would make a worthy companion to Perowne's two-volume work.

OUTLINE STUDIES IN THE NEW TESTAMENT: ACTS TO EPHESIANS. By William G. Moorehead. Baker. 247 pages. $3.50.

The outlined Bible studies of William G. Moorehead, first published about 50 years ago, are still worthy of reading; and after being out of print for a long time, they are now being made available once again by reprinting. They provide a sound and solid survey of biblical content with enough discussion of the historical context to make it intelligible. Directive outlines help the reader to follow easily the theme of each book. On a few points of chronology and history this book could be brought up-to-date; but it can be generally commended to those who wish to obtain a good elementary knowledge of Acts and the earlier epistles of Paul. (*Reviewed by Merrill C. Tenney.*)

THE GREATEST FAITH EVER KNOWN. By Fulton Oursler and April O. Armstrong. Doubleday. $3.95.

This is the third in a trilogy conceived by Fulton Oursler and beautifully executed after his decease by his gifted daughter who was trained under his guidance. Descriptive ability, historical imagination and scholarly research make this delightful reading.

The book is marred, however, by the Roman Catholic bias evident wherever a disputed doctrine or question enters. This is so marked that this reviewer cannot recommend the work. Unless a reader was conversant with the facts or had access to research, he would be swayed toward the fundamental tenets of Romanism by this repeated departure from the biblical source of information. For example, the author speaks of Peter as the first pope and this is contrary to Scripture.

Where the doctrine, "How shall I be saved?" is treated, based on Acts 15 and Galatians 2, the Ourslers declare, "And who could say with authority? There was only one answer. Peter, the man of rock, was the authority." After describing the Jerusalem Council called to discuss this question, the Ourslers, in direct contradiction of Scripture, present Peter as making the decision and James merely assenting to it. "Calmly, majestically, Peter had just delivered a momentous decision. The atmosphere altered; the disputants fell silent and looked apologetically around at their late antagonists. Titus had prayed silently . . . that Peter would not make circumcision, or any other Jewish rite, the price of his salvation."

Later in Paul's controversy with Peter at Antioch, the Ourslers declare, "He (Paul) knew Peter to be supreme. He knew the Holy Spirit would preserve Peter from error in teaching faith and morals. But he knew, too, that the Vicar of Christ was never guaranteed to be perfect in action." This implicit statement of the apology underlies the argument for the Papacy and its infallibility.

Though there is no historical evidence as yet that Peter was in Rome, the Ourslers

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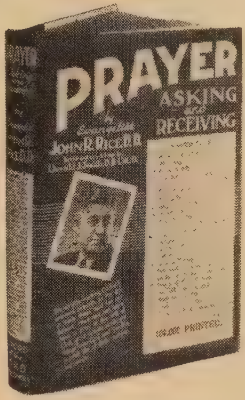

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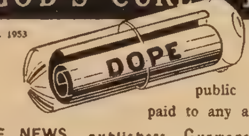

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devote a long chapter to Peter's activities and successes in founding the Church at Rome. In addition, they picture Peter as sending Linus to Paul on the Appian Road with two messages. "First the Patriarch's grateful blessing and his constant affection. Second, an expression of great approval for the epistle to the Romans, which had arrived while Paul was at sea, and which Peter had ordered read before Communion in churches everywhere."

If Peter were in Rome, why did not Luke the historian say so when he recorded Paul's activities there (Acts 28)? Moreover, if Paul knew of Peter's presence there, as the Ourslers declare, why did he not mention Peter in the epistle to the Romans when he mentioned so many others? It is evident that a dangerous tendency to pervert historical fact in order to substantiate Roman dogma runs through this book. No wonder one edition has been published with the Roman Catholic Imprimatur. Let Christians read with discernment! (*Reviewed by Harold John Ockenga.*)

Apologetics

MARBLEHEAD. By Bill Brinkley. Revell. 96 pages. $1.

This is a most delightful and fascinating little book. It presents, in cartoon form, the search of "Marblehead" for a satisfactory philosophy of life. It would be a strange person indeed who did not see himself mirrored many times in the adventures of Marblehead!

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The aim of the author is to try to bring the reader (or looker) to see that one's choice is between purposeless existence and purposeful absolute direction. In doing this he relies rather heavily on the teleological argument (theory of design), of course. Whether one can demonstrate the Absolute in this fashion remains a question of dispute. In the end the reader is brought to see that if he is ever to reach God or the Absolute, he must surmount his doubts and in faith pass over the great chasm of life on the bridge of the cross. Christ bridged the way between our doubts and God—there is no other bridge. (*Reviewed by Warren C. Young.*)

Doctrine

SPIRITUAL AUTHORITY IN THE CHURCH OF ENGLAND. By Edward Charles Rich. Longmans, Green. $4.50.

An able book written in an attractive style, this volume approaches a problem for Anglicans which is important for all Christians. The seat of authority, the author well knows, is a prime question for

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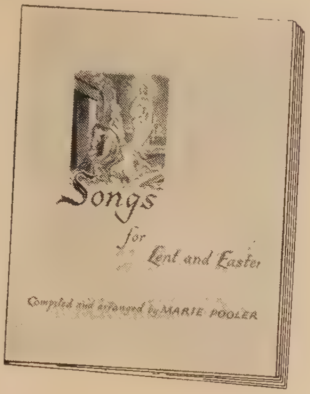

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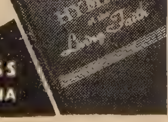

every Christian today. Pointing out that the Reformation began in England without facing this question, the author characterizes the Puritan approach as too narrow, the Arminian as too broad. According to the author's Anglican view, the seat of authority is the Scriptures as interpreted by the tradition of the Church.

But the question arises: How is the tradition of the church to be determined? Concluding that history is inadequate for the task, Rich concedes that the only solution is the recognition of the primacy of the Pope. Only for those who are too easy-going to do their God-appointed duty of reading the Scriptures with the illumination of the Holy Spirit, this solution would suffice.

The book contains useful analyses of the history of authority in the early church and in medieval Europe. It treats Pusey and, especially, John Henry Newman in the same connection, but, in the last analysis, it rejects the inerrancy of the Bible for the infallibility of the Church. (*Reviewed by Paul Woolley.*)

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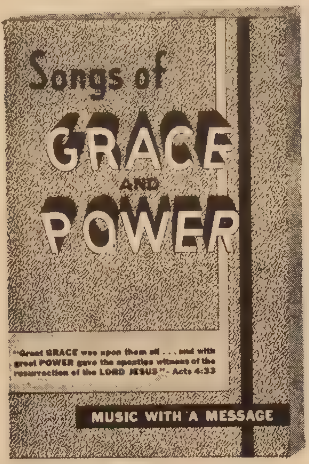
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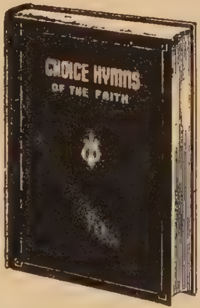

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'CAUSE I LOVE JIMMY

(Continued from page 50)

this young man, Jimmy Porter. I—I've raised objections, I'll admit, and I've felt that they were valid objections, too. She's a good girl, and she doesn't want to hurt her parents so—well—so we haven't been able to clear this thing up."

Suddenly out of breath, Roger Scott sat down.

Reverend Williams looked at Jimmy. "Will Jimmy—er—will the young man please state his case?"

Jimmy stood, misery on every feature. Now it was Roger Scott who gazed upward with sympathy.

And as they watched, Jimmy blushed. When that was finished, he gulped and spoke, "I—I don't know how to say it very well," he told them. "And I've served a hitch in the army, even done some fighting, and I've never—" he laughed a little, "done anything in my life as hard as this!"

There was a low rumble of sympathetic laughter and the crowd was with Jimmy.

"I—I've been in love with Julie Mae for a long time," he told them, and his voice strengthened, "and we want to get married. I—well—that's just it, I guess."

And Jimmy, too, sat down.

Julie Mae leaned over to whisper, "Why didn't you tell them about our plans and all, Jimmy?"

"I couldn't say another word," Jimmy said fervently.

The eyes of the people studied Jimmy, and, as the minister nodded to Roger to speak, turned sternly upon the older man.

Roger cleared his throat, "I can understand the young folks being in love," he admitted. "But a father wants his child well provided for, and—well, Jimmy hasn't much to offer a girl."

The people looked at him.

He was up against an impenetrable wall and he knew it. The sympathy of the people was all for the young folks.

He groped for words, and Mamie watched him with anxious eyes. She leaned over and gently patted his hand as it touched the back of the seat.

Julie watched him with inexorable firmness.

Then, out of the unhappy silence, Jimmy rose to stand beside the older man. "I guess I'd better say, sir," he said in a clear, quiet voice that carried to the very back rows, "that I've been thinking and praying about this since—since we knew it was going to come up this way." Roger Scott turned to look at the younger man. "And I want you to know that I guess—I—I'm beginning to understand what you mean. You see," he smiled a little, "I've been sort of sulking because I didn't amount to much in this town. But since I've been thinking a lot about this—and—and praying about it, too," he blushed again, "I can see that the plans we've had could be hard on her and I *do* love Julie." He paused and smiled down at her.

"I wanted," he went on, "to take the little money I've saved up in the army and all, and my GI, and go to med school. Julie Mae was going to go along with me and work to help. I guess that might be pretty hard on her, just like her father says."

He paused and everyone was listening gravely.

"I've been thinking and praying and reading my Bible this week." He smiled at them and, turning, smiled at Roger. "And I can't get past the story of Jacob, sir. He had to serve seven years for his Rachel, work for her, sort of, and prove that he could take care of her. I guess," he looked down at his hands, "I guess I know now what Mr. Scott means when he says I don't have much to offer Julie. I guess the thing to do is to wait, maybe even for seven years—and—and —prove myself."

He stopped, looked at Roger Scott and sat down.

Julie Mae looked stunned.

Roger Scott stood, his head bent, his face thoughtful. "Well, now," he said presently, "I guess it must have been mighty hard on Jacob and his Rachel, seven years that way, and besides, you remember the rest of the story, son?" He grinned down at Jimmy. "The old man made it hard on them even after that. No, somehow, I don't think that ought to be necessary." He looked at the crowd. "I didn't know the boy wanted to study medicine. Guess I didn't give him a chance to tell me. Mamie says I'm the stubbornest man she ever saw!"

There was another rumble of laughter and the crowd was with Roger.

"And what's the matter," Roger went on, "with a man giving a helping hand to his own son-in-law? When a boy has ambition like that."

He looked down at Jimmy, who promptly rose and stood beside him, facing the church, his arm through that of the older man.

Several noses were blown vigorously here and there in the congregation.

Presently, when the buzz of the breaking-up meeting was filling the building, and the Scotts and Jimmy were accepting the felicitous handshakings of brotherly good will, Julie Mae was heard to remark to a fascinated bystander, "There, doesn't that go to show? From now on, I'm going to try to do exactly what the Bible says."

And both men were seen to turn wary, worried eyes upon her. END

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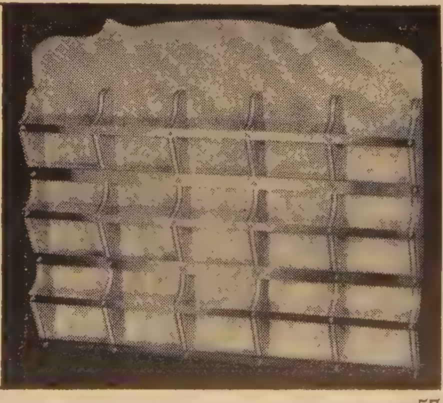

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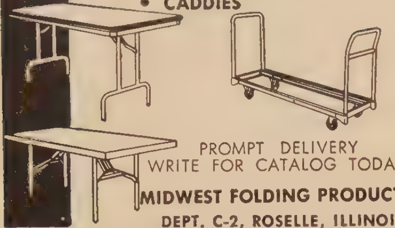

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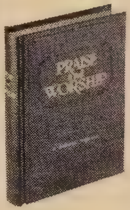

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HAWAII

(Continued from page 26)

Like most organized evangelical groups in Hawaii, Youth for Christ has not yet spread to islands other than Oahu.

Last year the Navigators, a club which encourages Bible study and memorization, held its first Honolulu Bible study convention since World War II. About 40 servicemen met with Dawson Trotman, founder of the Navigators, for study and discussion. Officials of the group, all servicemen, reported immediately following that there definitely would be a Christian servicemen's center in Honolulu. A full time director, the only civilian involved, was secured and this year the center became an actuality.

Probably the oldest evangelical organization in the Territory is the Honolulu Bible Training School. Founded about 50 years ago by Dr. Theodore Richard, a Christian philanthropist, it has been primarily a Bible study school. It is the only strictly Island-founded and maintained evangelical work.

One of the best coordinated Christian efforts is the Hawaii Child Evangelism. About 600 children from 3 to 14 years of age meet each week in more than 20 classes to sing, study the Bible and learn about Christ. The "Good News Clubs" or "Joy Clubs," as they are called, draw children with Buddhist, Catholic and Protestant backgrounds. The organization has two full time co-directors and nine volunteer teachers.

Each year over the Fourth of July holidays about 200 young people attend the Christian Life Conference, a Bible study session which began only a few years ago. Recently, the Evangelical Ministers' Fellowship sponsored a five-day missionary conference.

The Gideons have been active in the Islands since before the war. They recently distributed 25,000 New Testaments to servicemen on their way to Korea and the East. The guest rooms of many of Waikiki's luxurious hotels contain Gideon Bibles. Nurses at Honolulu's largest hospital have received Bibles also.

Of the 470,000 people in the Hawaiian Islands, nearly 50 per cent are of Oriental extraction. About 189,000 are of Japanese ancestry, forming the largest single racial group. Consequently, although on the surface Hawaii looks like any other prosperous mainland community, the outlook on life is strictly Eastern. There is no deep Christian tradition despite the fact that Protestant missionaries arrived in the Islands in 1823.

When the Japanese and Chinese began their immigration to Hawaii in the late 1800's they brought with them

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their traditional religions and customs. While the older generation still clings tenaciously to the religions of the Orient, their sons and daughters strive continually to discard anything that even smacks of the traditions of the old country. They embrace with equal vigor everything which is strictly Western. Unfortunately, this does not always include evangelical Christianity.

Consequently, the young people often have no vital faith, and a spiritual void is created. They have a lack of direction and conviction and a real lack of high moral standards which grows out of a lack of religious faith.

> **Unless we have within us that which is above us, we will soon yield to that which is about us.**
> ***—Good Ship Grace***

The men and women engaged in evangelical work in Hawaii are well aware of the problems they face. They often wish that people on the mainland could realize the unique situation confronting them. Too often understaffed and working with meager budgets, they are nevertheless making steady progress.

It is only in the past three or four years that the various evangelical groups such as the Baptists, Nazarenes, Congregationalists and independent churches have begun to work for a united effort. It is something long needed, and the groups now realize that in unification lies their strength. Previously, the Honolulu Council of Churches had been the recognized spokesman of Island Protestantism, both by the general public and the press. Yet the Council is not a true representative of evangelicalism for its membership includes both liberal and evangelical groups.

With 470,000 people in the Territory of Hawaii, nearly 70 per cent of whom live in Honolulu, the Islands represent an evangelical field almost as large as the state of New Hampshire. By and large the work has not spread to islands other than the main island of Oahu. But a unified center is fast solidifying in Honolulu and the phalanges of evangelical Christianity are beginning to reach the Big Island of Hawaii, the Garden Island of Kauai, the Valley Island of Maui, the Friendly Island of Molokai and the Pineapple Island of Lanai. Out of the total population of 470,000 there are only about 40,000 Protestants (both liberal and evangelical), 145,000 Catholics and 90,000 Buddhists.

The task might be considered overwhelming by those of a weaker strain, but to the men and women engaged in evangelical work in Hawaii today there can be but one outcome—a complete victory for Christ. END

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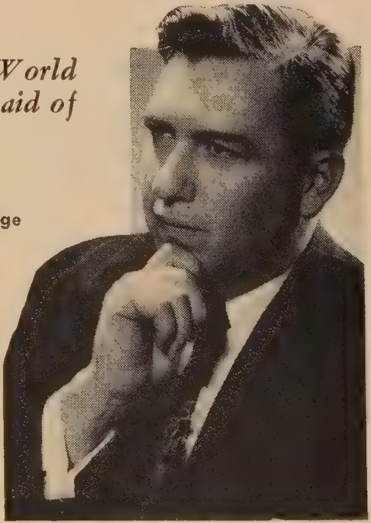

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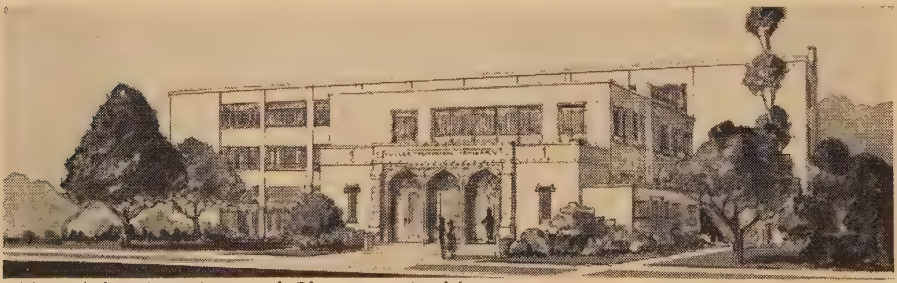

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CAMPUS CHATTER

by Dave Stam

RECENTLY the president of Harvard University, in a lecture at the opening convocation of the Divinity School, stated the apparent fact that Christian belief is in a neglected and low estate at Harvard and throughout America's colleges.

Christian colleges throughout the nation are showing that it is possible to live normal and adjusted lives centered around Christ.

Ralph Anderson, student at *Northwestern Schools,* Minneapolis, Minn., represented his school at the 58th Annual Convention of the National Association of Manufacturers held in New York. Anderson also represented all the colleges of Minnesota. Ralph is captain of the Eagle basketball squad.

Students at *Tennessee Temple Schools,* Chattanooga, Tenn., heard Dr. Torrey Johnson in their third annual evangelistic series in late January. Dr. Johnson is the founder and first president of Youth for Christ, International.

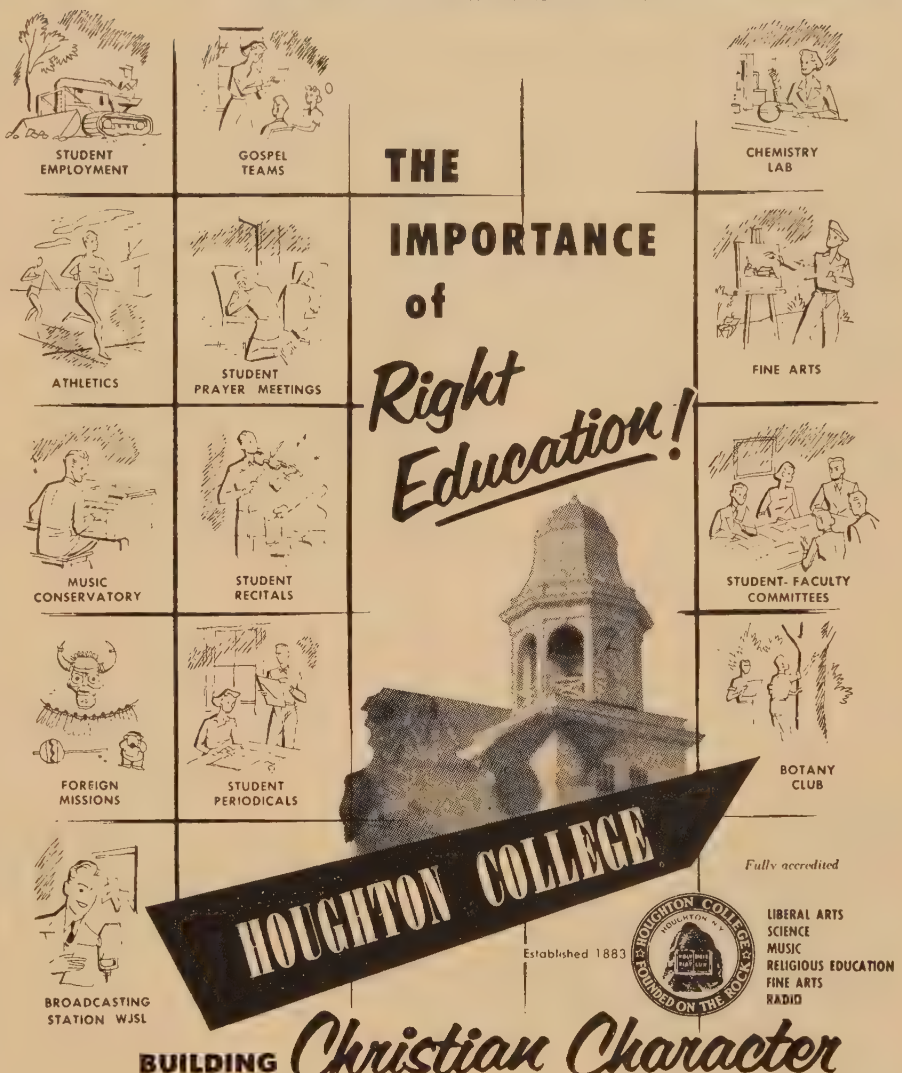
Seattle Pacific College, Seattle, Wash., sponsored six television programs over KOMO-TV in Seattle. The weekly half-hour programs concerned "The Meaning of College" and were a promotional series for several colleges in the Northwest area. Seattle Pacific has also begun a campaign for a combination gymnasium, classroom and office building. The estimated cost of the plant will be $400,000.

Roberts Wesleyan College, North Chili, N. Y., will host the annual eastern conferences of the Free Methodist Young People's Missionary Society this month.

The board of directors at *Faith Seminary* has decided to purchase the remaining ten acres of the Widener estate, enlarging their present beautiful campus considerably.

Pranksters at *North Park College,* Chicago, Ill., deposited a fat, odoriferous pig in the corridors of the girls' dorm. The animal created a half-hour of screams until brave North Park fellows rescued the beast. The incident provided North Park with plenty of free publicity.

Hope College, Holland, Mich., recently was host to a state-wide foreign language conference. The program chiefly concerned teaching foreign languages in elementary schools. Hope also presented distinguished concert baritone, Thomas L. Thomas in their music series. The school has plans for the building of a cyclotron



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In this issue *. . . Be sure to read Wendell Loveless' reviews of records (page 85) for use in the home and in the program of your church.*

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for the science department. It is expected to be completed in 1955.

Moody Bible Institute, Chicago, Ill., was host to approximately 60,000 persons at the annual Founder's Week meetings in February. Twenty-one prominent Christian leaders were speakers during the week-long services.

Multnomah School of the Bible, Portland, Ore., held its annual Missionary Emphasis Week in February with many former students from the mission field taking part in the conference.

Midwest Bible and Missionary Institute, St. Louis, Mo., has taken headquarters in a new chapel in a detached part of the city. The chapel now serves a particularly needy part of St. Louis and provides practical training in Christian service to many Midwest students.

★ ★ ★

It is impossible to preserve our Christian heritage by means of secular education. Christian American education is God's answer to the challenging educational situation today.

—W. Randall Skillen.

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Providence Bible Institute, Providence, R.I., has released a new drama-documentary film depicting Christianity as the only adequate answer to Communism. *"Not by Bread Alone"* is directed by David Ferrin and several P.B.I. students appear in the film in background and supporting roles.

Wheaton Academy in Illinois is celebrating its centennial anniversary. Celebrating its 50th anniversary is *Goshen College,* Goshen, Ind., founded in 1904.

Dean Vernon Grounds of the *Conservative Baptist Seminary,* Denver, Colo., delivered the Mid-Year Lectures at *Western Conservative Baptist Seminary,* Portland, Ore., on the subject, "Christianity and the Crisis of Western Culture."

Greenville College, Greenville, Ill., debaters went through the Bradley University tournament at Peoria with a record of seven wins in eight debates. The Panther negative debaters swept a clean slate of four matches while the affirmative side lost only to Wheaton College, defeating St. Louis University, Lake Forest, and Northwestern State Teachers College.

Fort Wayne Bible College, Fort Wayne, Ind., now offers a unique program of study designed for girls who want to serve as registered nurses on mission fields. The course operates in cooperation with the Lutheran Hospital School of Nursing in Fort Wayne and aims to prepare Christian young women for ministering to spiritual and physical needs on mission fields. The program, a combination of Bible, missionary and nurses training, leads to the Bachelor of Science degree in Missionary Nursing Service.

Fort Wayne also is celebrating its 50th

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Students of the Illinois chapter of the Christian Medical Society, a national society of Christian medical students, held a retreat in February at Palos Park, Ill. Dr. Richard Scheel and Dr. Merrill Tenney were the featured speakers at the retreat. Scheel is a returned medical missionary from Africa and is now traveling throughout America speaking to CMS groups.

Five *Houghton* (N.Y.) *College* seniors were elected to the Who's Who Among Students in America's Colleges and Universities. The Houghton campus also held the fifth annual Missionary Conquest under the sponsorship of Foreign Missions Fellowship. Speakers at the conference represented the various fields of radio, engineering, mechanics, aviation, education and general evangelism in foreign missionary service.

The Nyack Chorale of the *Missionary Training Institute,* Nyack-on-Hudson, N.Y., will be touring many eastern states and Canada. The Missionary Crusaders will take their spring tour through Pennsylvania, Ohio and New York during the Easter vacation.

Growing *Westmont College,* Santa Barbara, Calif., has begun construction on a new athletic field. Wheaton (Ill.) College has decided to build a new track at an estimated cost of $20,000. Gil Dodd's crack track teams will now have an adequate place for home meets.

Bible Institute of Los Angeles recently sent Chancellor Dr. Louis Talbot on a tour of New Guinea, Singapore, Malay, Southern India, Egypt and Africa. Talbot visited several Biolan trained missionaries on the trip.

Shelton College, Ringwood, N.J., formerly National Bible Institute, is now comfortably acclimated to its new campus and has dedicated a new dining hall.

Pacific Bible Institute, Fresno, Calif., held the annual Bible and missionary conference in February. The Rev. R. R. Brown, prominent Omaha pastor and radio speaker, was the featured speaker at the conference. The Institute now sponsors a weekly PBI hour over a Wasco station.

Western Canadian Bible Institute, Regina, Sask., was host to the Inter-School Council of the Christian and Missionary Alliance schools. Member schools present at the conference were St. Paul (Minn.) Bible Institute; Nyack; and Simpson Bible Institute, Seattle, Wash. WCBI was founded eleven years ago.

The student body at *Taylor University,* Upland, Ind., has voted approval of the proposed campus radio station. Two Taylor freshmen have had poems accepted for publication in the Annual Anthology of College Poetry. Bill Coburn is new editor of the *Taylor Echo,* student newspaper. END

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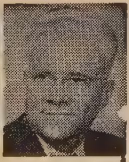

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DECISION BY FIRE

(Continued from page 31)

Bruce? Think of little Ngeve. You saved her life by surgery. And there are the twins. And what about Feliciano and Pina? You said they were doing so well and would make wonderful assistants to help you with out-patient work and operations, too."

"I know." He nodded. "But tonight I'm tired of it all. It will take years to train them, and that's work a general practitioner could do. It doesn't need a surgeon!"

Florence didn't answer. All he said was true enough. They had come to Africa as highly trained personnel to do a particular job, and now the work they had been carefully trained for must be set aside by the pressure of a thousand and one routine mission station jobs. For Bruce it was supervising and helping with the building, figuring out how to get an adequate water supply for the hospital, trying to repair motors or machinery, all of which he knew little. For her there was the bookkeeping and housework under primitive conditions.

And yet Florence couldn't bear to think of leaving. The place and the people were creeping into her heart. She loved the adorable babies jogging along on their mother's backs; she loved the timid little girls, curious and shy; she was touched by the clumsy willingness of the boys in the kitchen. But those who really claimed her heart were the suffering ones, so much in need of medical attention and surgery. They could help them when the new wing and operating room were ready.

The day the letter came was a particularly trying one. Everything had gone wrong in the kitchen and Florence felt depressed and exhausted by the middle of the day. When Bruce came in for the noon meal, it was apparent that things had gone badly with him, too.

"Look!" he said grimly, holding up hands covered with grime and grease.

"What have you been doing to get them like that?"

"No water. I don't know what we are going to do. The men say there is a good spring on the hill and we'll have to try digging a ditch or making a rough trough to bring the water down." He stared ruefully down at his hands. "But I'll have to try to get my hands clean, I have to operate this afternoon."

Florence giggled. His face smeared with grime, khaki shorts and shirt covered with dirt and shoes caked with mud, Bruce looked very different from

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the clean doctor she had known.

"Well, what's funny?" He almost glared at her.

"Sorry, Bruce, I was thinking of how you looked as an interne in the hospital at home. And now!"

"Glad you find it amusing!"

"Oh, Bruce!" She kissed the grimy cheek. "What is happening to us? We used to be able to laugh when things went wrong!"

"The last few days this place has been getting me down, Florence. I guess I'll get over it! Have to learn to 'glory in tribulation.' "

Later that afternoon the mail came in. Florence, deep in letters from home, was startled by a shout from Bruce.

"Flo! Listen to this! We can go! We don't have to stay here in Bunjei any longer. The board asks if we would like to go to Chindamba. Dr. Denton is getting old and can't carry the full load so they suggest we go. That's a mission station for you! Wonderful operating room, modern equipment, and they operate several days a week. Even a lab for you."

Yes, this was it. This was what they wanted, wasn't it? Florence felt a strange constriction in her throat as if it had been gripped by an unseen hand.

"Flo, say something! Aren't you glad? Isn't this just what you wanted? We'll be able to leave here in a couple of weeks!"

"You're sure you want to go, Bruce?" Florence said at last.

"Yes, of course. You do, don't you?"

"I don't know. We were so sure that this was the place God had chosen for us and we haven't given it a fair trial. And who would come here?"

"They'll find someone else for this place. There must be more missionaries coming soon."

"But a doctor? And we must be sure that we are doing God's will, Bruce."

"Surely when this letter comes from our own board we can feel it is the right place for us. And we will both be able to use our training there."

"Yes, I know. But we don't have to answer until the mail goes out next week, and they do leave the decision up to us. Let's pray about it!"

"Of course we will. But I am sure that you too will feel that Chindamba is the place for us."

Florence couldn't sleep that night. What was the matter with her? Wasn't Chindamba what they both wanted? But how could they tell them, the people here at Bunjei. They had been so thrilled and thankful to know a doctor had come to them. She could see their eyes, dark and pleading. Restlessly she tossed and turned. There was a faint glow at the window. Was it morning so soon? No, now the glow was brighter, strangely red. She jumped out of bed.

"Bruce, it's one of the hospital huts!"

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"Eh? What's that! What's the matter?"

"Wake up, quick! There's a fire!"

In a few seconds Bruce was gone. Florence put on a robe and raced after him, down the path and through the long grass. The fire was in one of the little huts used to house sick patients who came in for treatment. She could see Bruce, briefly silhouetted against the flames. Then he was in there, tearing off the long grass and the scorched rough tree trunks at the back of the hut, crawling on his hands and knees through the opening he had made. Shivering, praying, Florence watched the hole. At last he came out again, cradling the pathetically thin form of a native boy. As Bruce straightened, the thin arms went about his neck. Florence saw the boy's lips move and her husband bend to catch the words, his eyes tender. She held out her arms.

"I'll take him, Bruce."

"Put him in a cot somewhere. I'll have to treat his burns in a few minutes after we get the fire out."

She made the boy as comfortable as she could in a cot in the hospital and then went home to light the Primus and make coffee. When she heard Bruce stumble in, she put some biscuits and the coffee pot, cups and saucers on a tray and carried them in.

"Bruce, how is he?"

The beloved face was smudged and dirty again, this time from the smoke and fire. There were dark circles under his eyes.

"I think he'll pull through, Florence. Poor little kid!"

There was a timid knock and a native woman came in. She ran to the doctor and knelt beside him.

"Oh, Nala Ndotolo, if it hadn't been for you my boy would have died. You saved him! You saved him! Thank you, thank you!" She clapped her hands softly together, native fashion. "Don't ever leave us, Nala. Every day we thank the Great Spirit for sending you to us, you and our dear Ndona here. God has given you hands to heal us . . ." She broke off, touched the doctor's hands with her fingers. "Oh, Nala, you are hurt! Your hands, they are burnt!"

The coffee cup Florence was carrying to her husband fell to the floor.

"Bruce! Your hands, they *are* hurt! Look at them!"

He smiled strangely. "It's nothing. Just burnt a little."

"Let me fix them for you."

The woman slipped away as Florence tenderly applied the salve and bandaged the injured fingers.

"They are burnt right at the tips. The burns are deep. Oh, Bruce, it will be a long, long time before they are quite healed again."

Bruce said nothing. As she straightened, Florence looked at the bent

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head, her eyes full of compassion. He looked up at her and smiled again.

"I think God has answered our prayers, Florence. He wants us to stay here."

"But Bruce, you want to go so much."

"Yes, that was what I wanted and because I wanted it, I thought it was God's will, too. But it will be a long time before my hands can perform the more delicate operations, Florence. In time they will heal, but God has shown me how quickly they could lose their usefulness. The skill of my hands is His gift, but that gift could be taken away. Tonight, as I walked away from the fire, I knew what had happened, and for a moment I rebelled. But He walked with me and He said 'Whatsoever thy hand findeth to do, do it with thy might'. I think He wants us at Bunjei to do His 'whatsoevers.'"

"Oh, Bruce, I'm so glad. I want to stay here, too!" Florence whispered, as she put her arms about him. Then they knelt together. END

FIRSTHANDER

(Continued from page 27)

Jesus; they would know Him themselves.

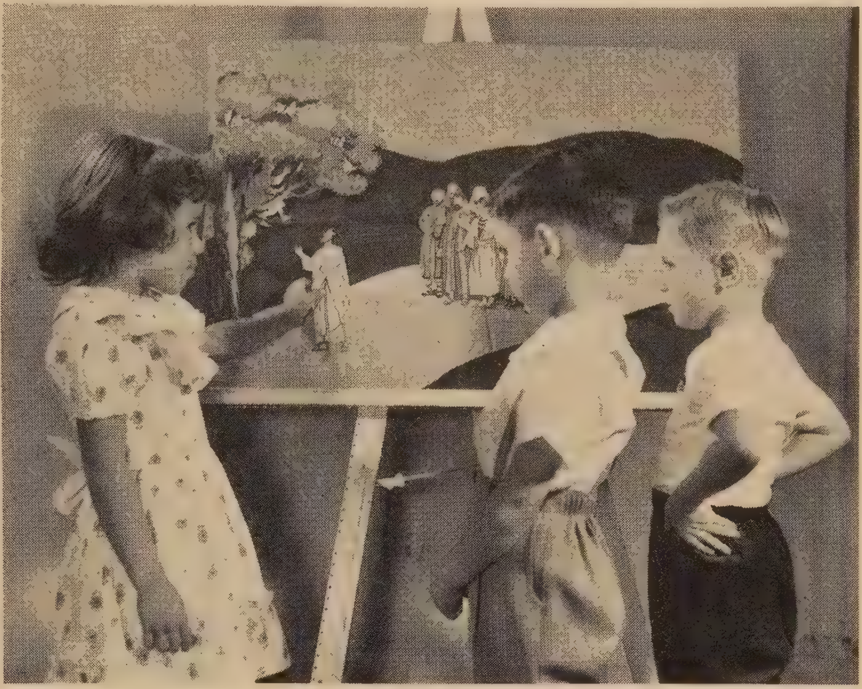
Andrew and Philip were not content for Peter and Nathanael to know the Lord by hearsay; they brought them to the Lord Himself.

To all dissatisfied souls today who are weary of secondhand Christianity, I would say, press through to Jesus for yourself. No church or group or man has a corner on the truth, a monopoly on the Gospel, a copyright on the riches of God in Christ Jesus. You cannot live on other people's experience. Yesterday's manna spoils; it will not do for you today.

Be sure that your experience of Christ is your own, original, personal, firsthand. You have the Holy Spirit to guide you into all truth. Follow Him, no matter where He leads, no matter how lonely or unpopular the way, no matter what others say. Be a firsthander or nothing! Do not be a Nazarene; be a Samaritan!

All that we need is Jesus. We need never to leave Him for anything. By whatever name you want to call it, the deeper Christian life is simply more of Christ and less of us, our decreasing and His increasing, the outliving of the inliving Christ.

The Emmaus disciples did not know the risen Lord at first because He was only a report. They told Him that certain women and certain disciples had reported an empty grave. "But their eyes were holden that they should not know him." A little later we read, "And



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their eyes were opened and they knew him." The report had become a reality! They became firsthanders. What happened? Well, they had an experience that bore four marks of a genuine firsthand knowledge of the Lord.

It was in line with the Scriptures. While He opened to them the Scriptures, their hearts burned. If we seek an experience of Christ apart from the Word of God, we are headed for trouble. The living Word always manifests Himself in line with the written Word. Any experience that does not harmonize with the Book is not of Christ but of the Devil.

It stirred their hearts. They developed holy heartburn. A genuine experience of the risen Christ will stir the heart. Although we are not saved because we feel saved, we ought to feel good to know that we are saved! But it must be a scriptural stirring. It was while He expounded the Scriptures that their hearts burned. We are not to have zeal without knowledge but we are not to have knowledge without zeal. God save us from "trafficking in unfelt truth!"

This experience showed up at home. It was while He broke bread at a common meal in their home that these disciples recognized Jesus. I would not give a penny for a spiritual experience that does not shine at mealtime, in the ordinary day-by-day life of your home. It is not the great sermon, the dazzling performance and the glamorous occasion, but in the simple breaking of bread and the glorifying of the commonplace that a firsthander shines best.

Finally, *this experience made witnesses of them.* They hurried back to tell others and as they told it, He appeared again! The Good News is not a secret to be hidden but a story to be heralded. The Gospel needs apostles even more than it needs apologists. The Word gets around faster through transformed sinners than through informed scholars. His witnesses have won more cases than His lawyers.

What led up to such a transforming experience? What did they do and what can we do to become firsthanders?

They were concerned, to begin with. They were talking about Jesus and He was on their hearts and in their thoughts.

They invited Him into their home, where He took over. "He made as though he would have gone further." He never forces Himself upon us. He is the Guest Who would go on. He is the Guest Who becomes the Host as He did here at Emmaus and at Cana.

Ask Him to abide with you, to take over your heart, your life, your home, your business, everything. And your holden eyes will open and you will be a firsthander. You will know Him for yourself. END

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Make Your Church VBS Conscious

by Eunice Fischer

ONE of the biggest secrets of success in vacation Bible school is publicity. By making your church VBS conscious, you not only recruit workers and get the children interested, but you can also gain the prayer support and financial support of the entire congregation.

Try talking VBS up among the deacons or elders as a missionary project. Get the Women's Missionary Society back of it. Let the young people help. Enthusiasm will mount just as it does for a Sunday school contest, a building fund drive or any other cooperative effort.

The first step in making your church VBS conscious is to appoint a publicity chairman who goes into action two months before your VBS opens. His duty is to publicize VBS in the church, the Sunday school and the community.

The publicity chairman should consult with the VBS director and pastor and then draw up a list of a dozen projects, crossing off each one as it is carried out. In a large church the chairman can appoint several helpers.

Publicity should be geared to pupils, church congregation and outsiders in the community. Here are some suggestions the publicity chairman can use or adapt. Most of them don't cost a cent.

1. For two months, mention some phase of the VBS at every midweek church prayer meeting. This not only brings the ministry before the Lord, but it will interest your prayer warriors. One week pray for teachers, the next week remember the pupils, the next, pray for the departmental leaders, and next, pray for unsaved parents who will be contacted.

Another time, display a sample of the handwork the pupils will make and carry home; pray that God may use it. Just before VBS opens bring copies of the VBS workbooks to prayer meeting. Place them on a table in the front of the room where no eye can escape them. Invoke God's blessing on your Bible-centered curriculum.

2. For eight weeks run one-sentence items in your church bulletin. Report VBS attendance for the previous year and your goal this year. Give a one-sentence comment by a Primary child as to why he plans to come or a comment by a teacher as to why she will teach or by a father as to why he wants his child to attend. This not only publicizes your VBS, but it will get some people to read your bulletin for the first time. People like to see their names in the bulletin. If you have room, run the names of the workers of a department, one week at a time.

3. Put up posters in the church foyer and in the Sunday school rooms. Move the posters around so that no poster is in the same spot more than two weeks. Have a poster contest with entries in two categories. Class A posters are made by children under age 11, and Class B by individuals over 11. Give prizes for the prettiest, the briefest, the funniest posters. Even if only a few are turned in, it will be worth it. If preferred, have one person make all your posters — five will do. Of course, you can purchase printed posters, but the home-made variety are the ones that make people stop and look.

4. Outside your building put up a big sign advertising VBS. You can use it again next year by simply changing the dates. Put it up at least ten days before VBS opens to influence all who pass by as

(Continued on page 80)

Keep Those VBS Gains

by Bernice Hines

"WHAT happened to all the new children who came to vacation Bible school?" "How can we keep them in our church?" are questions often asked by concerned Sunday school and church workers. But unfortunately, these questions often are asked too late, after the excitement and enthusiasm of VBS is gone and the children have settled down into their usual church-less, Sunday school-less routine.

Of course, some of the children who enroll in your VBS are regularly attending some other Sunday school, but a great many of the newcomers have no church connections at all. A concentrated effort must be made to draw these children into your Sunday school and church activities. The time to begin this effort is *during* VBS.

One of the most important factors in any follow-up work is the keeping of good records. Each child should be individually registered at the beginning of the VBS sessions. Through the cooperation of the registrar and the teacher, by the time the VBS is over, the card should contain complete information on the child. This would include whether he is attending Sunday school and church, what other religious activities he is engaged in, whether his parents attend Sunday school and church, their denomination, whether or not the child is a Christian, and details of any decisions he has made during VBS.

Also, the teacher should write on the back of the card everything she has learned about the child's background, home life, previous spiritual experiences, etc. She should also make a note of any spiritual progress he has made during VBS.

(*Continued on next page.*)

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These records should be made available to Sunday school teachers, leaders of weekday boys' and girls' clubs, Bible clubs and any other church organizations, for future contact. They could also be used by leaders or promoters of summer camps.

Since these records are so important, great care should be taken in making them accurate. Hastily scribbling the names in pencil may save time during registration, but in the long run it defeats your purpose. Handwriting which cannot be read or may be misread will result in much loss and confusion.

Enroll as many of the children as possible in your Sunday school during VBS. Perhaps the superintendent from each department of the Sunday school could visit the VBS and give a "pep talk" to his particular age group, describing some of the most interesting activities carried on in his Sunday school department. If yours is a two-week school and you are running a contest for attendance, memory work, etc., give a number of points for attendance in Sunday school on the intervening Sunday.

Sunday school classes and other groups could make posters, announcing their meetings, to hang in the VBS classrooms. Handbills could be printed for the children to take home with them.

As soon as possible someone from the church should call in each home, to get acquainted with the child's parents. It would be best for the VBS teacher to call, taking the child's prospective Sunday school teacher along to introduce her to both child and parents. It also is an excellent opportunity to invite the parents to church services and to the various adult activities.

Most important of all, pray for these new children. Make out slips of paper, each containing the name of a child and information concerning their spiritual status. Take these slips to prayer meetings, Sunday school classes, Women's Missionary Society meetings or other adult activities. Give one slip to each person who will promise to pray for a particular child every day. If the project is taken seriously, it could involve getting to know the child personally, calling in his home, trying to help him with any problems, and if the child is not yet saved, working to lead him to Christ.

There are also other ways, besides increasing the attendance, that your VBS can be used to improve your Sunday school. Put to work in your Sunday school the new workers discovered through VBS. Find out which of the younger helpers showed promise and interview them about becoming assistants or substitutes. Encourage them to attend your staff meetings and teacher training classes.

Compare your Sunday school techniques and program with those used in VBS. Keep notes as to which activities made the biggest impression on the children. Make suggestions to the teachers for trying out some of the new ideas in their classes.

Have the children give occasional demonstrations in either the Sunday school

(Continued on page 78)

Our VBS Has Mothers' Classes

by Virginia Matson

"WHY leave the mothers out of the vacation Bible school this year?" That was the question our new pastor had asked. Some of the mothers had become tired of bringing their children and then having to wait around all morning for them. Or some wanted to sit in the classroom with their youngsters, creating a situation most disconcerting for the teachers, as well as disturbing to the children.

Between VBS classes, mothers share experiences over an informal cup of coffee.

With that question a new horizon opened in our VBS. With little or no advance publicity, 13 mothers enrolled for the three section course of Bible study, religious practices in the home and Christian concepts of child psychology. Discussions became quite lively and many spiritual experiences in the home were shared.

The high point of the week was the expression of faith of a Jewish woman who shortly afterward went to the church altar to make a public acceptance of Christ.

The next year the class was repeated. Only two courses were offered. (We developed our own, but study courses are available from publishers.) A longer intermission was inaugurated in order to let the mothers take turns serving coffee to the group. During this time, quite spontaneously, the group began to share experiences. Tremendous spiritual growth was noticed from this phase of the sessions and the mothers became convinced that they wanted to organize permanently. From that desire grew a permanent circle of the Missionary Society called the mothers' group. This second year, three young mothers went on to accept the Lord.

Each year since, the group has grown. The winter meetings which they have organized have a regular attendance of about two dozen and usually many guests. The VBS class has become a regular evangelistic arm of the church, and no longer do we have mothers coming to the VBS teacher with, "My child says he accepted Jesus as his Savior at Bible school. What does that mean?" or "What do I do now?"

Many vacation Bible schools have felt this need and have opened adult classes. Some of them, at the request of fathers and other adults who wished to attend but found it impossible because of the time, are holding extra classes in the evenings.

The pastor often teaches one of the courses offered. Not only is he well-qualified for the job, but it gives outsiders a chance to become acquainted with him.

The majority of people attending adult classes during the day are either non-Christians or new Christians. (Most mature Christians who have the time free are busy teaching in VBS.) Therefore each class, no matter what the subject taught, has a distinct evangelistic emphasis.

Bible teaching is usually held down to the basic fundamentals of the Christian faith. Time is allowed for questions and group discussion. Parents are encouraged to share spiritual problems. Scripture memorization, personal quiet time and family devotions are stressed.

Other suggested courses offer helpful suggestions on the establishment of a Christian home and raising a family.

Informality is the keynote of these adult classes. In fact, the intermission is often the most profitable time of all. Here, as experiences are shared over a cup of coffee, parents find how others have faced the same problems which come up in their own daily lives. Christian friendships, so vital in the life and growth of a new Christian, are formed.

Consequently, through adult classes we give our VBS children much more than we could otherwise ever offer them in the two weeks of VBS training. We give them Christian homes, in which the Word of God is read every day. We give them parents who don't merely send their children to Sunday school and church, but who go themselves, who look to God in raising their children and whose greatest concern is that their children, too, might know Christ. END

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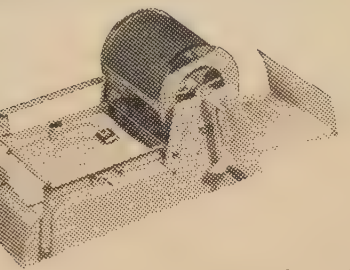

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How To Start a VBS

by Matthew Welde

EVERY church and Sunday school should plan to conduct a vacation Bible school. It is the best means to augment the teaching program of the Sunday school.

But it requires planning and work if it is to be worth-while.

If your church is holding a VBS this year for the first time, or if you want to start one in a new, unchurched area; here are some of the basic things you should remember.

1. A director who will conduct and coordinate the work of the school must be appointed. He should be an organizer and planner with a real longing and desire to reach and teach the children of your neighborhood for Christ.

2. Departmental superintendents are needed to direct work in various age groups. Best groupings for departments are a Nursery department, a Beginner department, a Primary department, a Junior department and a Junior High department. Many schools are also finding a young people's and adult department very practical.

3. Teachers should be chosen and assigned to the department for which they are best fitted. Perhaps you will have to estimate the number of boys and girls expected for each age group and then secure enough teachers to care for them. But it is better to have too many teachers than not enough.

4. You will have to set the dates for your school and the hours it will meet. Although VBS is usually conducted for two weeks immediately after the public school closes, many successful schools are conducted in August. Most schools operate from 9 a.m. to noon, although some are successful in afternoon hours.

5. To assure real accomplishments it is best to use a correlated program of one publisher throughout the entire school. Write various publishers for samples of their materials and have your staff of superintendents go over the material.

6. Next, an energetic program of publicity should be pursued. A publicity chairman full of ideas is a tremendous asset to the VBS.

7. Much of your registration for VBS can be conducted the Sunday before the school actually begins. This serves as another reminder to Sunday school members and also saves time in registration and placement the following day.

8. Awards should be purchased to give to those who have brought visitors or are faithful in attendance.

With the right leaders, a good program and thorough publicity there is no reason why your VBS cannot be what you would like it to be. Yes, it will be work, but it will be worth it. END

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Filmstrips in Vacation School

PROJECTED visual aids will give new life to your VBS teaching. As they bring far places near, pupils become acquainted with the world in which they are living. Visual aids make the past become a present reality for the pupils, and make abstract ideas and ideals concrete.

Projected visual aids can be used with the following activities that make up the daily schedule in the vacation Bible school.

In the worship service. Picture slides may be used to focus the attention of the worshipers, to provide an atmosphere for worship or to lead to appreciative understanding of a work of art (sacred masterpieces). Well suited to this purpose are Sallman's paintings, Elsie Anna Wood's paintings and the Religious Art Masterpieces distributed by the Society for Visual Education.

For example the filmstrip *The Lord's Prayer* (Church Screen Productions) may be used during the worship service. In this filmstrip a picture represents each part of the prayer. This filmstrip can be used with a recording of the vocal solo "The Lord's Prayer" as background setting or the department may follow the filmstrip as a group prayer.

During the lesson period. The projected visual aid is one of the most forceful means for teaching the Bible and related subject matter. Before using a film or filmstrip, the group must be carefully prepared for what they are about to see. Unless discussion or action follows the showing, the visual aid loses its teaching value.

A simple filmstrip like the *Betty and Bob Going to Church* story series (Standard Publishing Co.) will be effective in working with the pre-school children.

For dramatic presentation of Bible stories for older children and youth, secure filmstrips of Bible stories produced by Cathedral Films and the Society for Visual Education. In 16 mm films in this area Family Films has produced *The Living Bible* series. Each film is between 12 and 15 minutes in length. Such aids are especially suitable for use in the lesson period.

In trying to teach an over-all view of the life of Christ or of Paul, correlating the incidents in their lives with the geographical knowledge, such filmstrips as *In the Footsteps of Jesus,* and *In the Footsteps of Paul* (Church-Craft Pictures) may be used for an entire series of lessons.

In a course of study on the theme "How We Got Our Bible," the filmstrip *The Getting of Our Bible* (Society for Visual Education) might be developed for a ten-day school. For use in one session the filmstrip *The Good Book* (American Bible Society) would be appropriate.

General opening or closing exercises. If your school has a general opening or closing service, you may wish to emphasize missions, evangelism or Christian character growth. You may use one of

Hello!

I am a boy 13 years old, in the first year of high school. I like different kinds of sports. Baseball is my favorite. At school lots of the kids tell dirty jokes and swear. Some of the boys even cheat. It is awfully hard to keep from doing some of these things. But before I go to school I ask the Lord to help me do the things He would want me to do.

Ever since I can remember I have been going to church. Just before I was 9 I started to read MY COUNSELLOR, a Sunday School paper for young boys and girls. I think a Christian fellow needs the kind of stories it tells.

Because I'll soon be 14, I get POWER. I like it because it helps me to ''meet'' some real-life people who are successful in sports or business and are born again.

These papers help me to see that I can be a witness for Jesus anywhere and any time. If you don't get MY COUNSELLOR and POWER in your Sunday School, you're really missing something good. My sister Mary Jane (who gets MY COUNSELLOR) and I really think that you won't go wrong if you order these papers. Why don't you send in an order now to Scripture Press?

Yours truly,
Craig Lillja
Wheaton, Ill.

P.S. I have another sister, Lynette, who will soon be old enough for PRIMARY DAYS. I know she's going to like its pictures and good stories. Your boys and girls would like PRIMARY DAYS, too.

SCRIPTURE PRESS, Dept. CLP-44

Yes, I would like to have free samples of the Sunday School papers Craig talks about in his letter. Please send me the following

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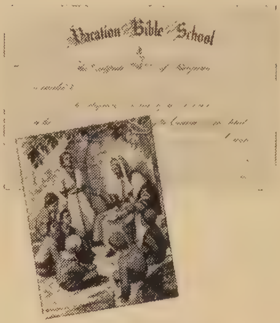

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#7 — Lake-side scene with mountains behind
#8 — Interior view of Bethlehem manger
#9 — Basic outdoor night-time scene

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these themes for the entire school or you may wish to emphasize a different one each day. These stories should be selected mainly for appreciation and not used for a planned discussion period.

Suitable aids in this area might include, *God's Wonders in Your Own Back Yard,* a 16 mm film, *Festival of Spring,* a 16 mm film and *How God Takes Care of Us,* a filmstrip (Church Screen Productions). Another excellent filmstrip for this purpose is *Fishers of Men,* produced by Concordia Films.

During this period you may want to use a series of Bible stories for biblical appreciation. Standard Publishing Co. produces the *Bible-Visualized Series* including *The Life of Christ* and *Parables Jesus Told,* and *Biblecolor Filmstrips.*

To arouse missionary interest, to relate stories of great missionaries of the past and present and to give a graphic picture of the needs of today on the home and foreign fields, 16 mm films such as, *At Work with the Word* (American Bible Society), *Heart of India* (Presbyterian Board of Foreign Missions), *O for a Thousand Tongues* or *Each in His Own Tongue* (Wycliffe Bible Translators), would serve a real purpose.

When using projected visual aids, remember to:

1. Consider the age group.
2. Consider the plant and equipment.
3. Consider the financial resources.
4. Consider the contribution of the aid to your desired objectives.
5. Book the selected teaching aid early.
6. Make adequate preparation early. Preview and study the aid, and make an approximate time schedule for setting it up, allowing for discussion etc.
7. Make proper room arrangement.
8. Enlighten the group as to what is expected of them as participants. This may take the form of a statement of purpose or a discussion of points to especially note.
9. Evaluate the teaching aid. Test for factual material gained and for understanding and appreciation. Initiate a carry-through project or activity.

If you take these precautions, your pupils will mean it when they say, "Now I see." END

Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organization at the addresses listed below.

Evangelical Mission Covenant Church: Annual meeting, June 23-27, Rockford, Ill. Write: 5101 N. Francisco, Chicago.

Natl. Assoc. of Free Will Baptists: Sixth Nationwide League Conference, June 15-17, Nashville, Tenn. Write: 3801 Richland, Nashville, Tenn.

Wesleyan Meth. Church of America: Meeting of Miltonvale College Area Conf. Presidents, April 6-8, Miltonvale, Kans. Annual Meeting of the Board of Admin., Syracuse, N.Y., June 15-18. Write: 330 E. Onondaga, Syracuse, N.Y.

Scripture Press Conventions and Workshops: April 5-6 at Lorain, Ohio; April 11, Pana, Ill.; April 22, Bristol, Pa.; April 23, Mt. Ephraim, N.J.; April 24, Lancaster, Pa.; April 26, Philadelphia, Pa.; April 27, Wilmington, Del.; April 30, Doyleston, Pa. Write 434 S. Wabash Ave., Chicago 5, Ill. END

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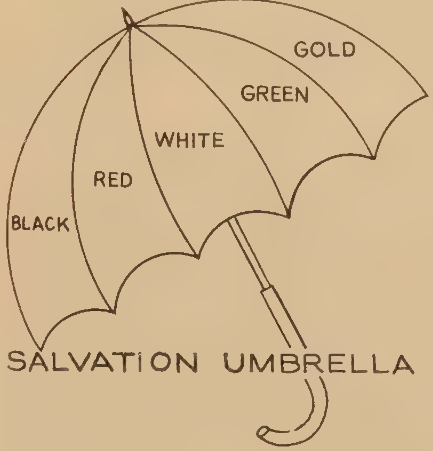
Rainy Day Object Lesson

by Laura Emerson

YOU will find the colored umbrella to be a clear and simple medium of making plain God's way of salvation.

Materials: The Salvation Umbrella—a flannelgraph with umbrella sections mounted for use as referred to, or a blackboard drawing or umbrella cutouts for each to color.

Introduction: Whenever it rains, I have to carry two umbrellas. Because I don't want to get wet, I put up my rain umbrella to protect me from the shower. I carry this umbrella only when I think it will rain. But my other umbrella I carry all the time. I need it to protect my soul from the storms of life. It is a Salvation Umbrella. It can be represented by five colored sections.



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Message:

1. *Gold*— represents heaven, streets of gold (John 14:2). Enlarge on God's love for us in preparing a beautiful home without sin, sorrow or disappointment. Show that nothing unclean can enter.

2. *Black*—heart of sin (Rom. 3:23). Sinners can't enter. Is a lie sin? John 8:21 states that the sinner cannot enter heaven.

Tell the story of Jane and Arthur. Through the hedge Jane sees Arthur digging a hole and crying. She runs to him.

"What are you doing?"

"Digging a grave!" answers Arthur. "I'm going to bury my sins." He takes a list from his pocket: 1. Pride—wouldn't wear old coat. 2. Stealing—took Johnnie's book. 3. Uncleanness—said bad words. 4. Selfishness—always take the biggest.

"But you can't bury your sins," explained Jane. "They must be taken away by Jesus."

"How?" asked Arthur. Jane ran after her Bible and soon returned to read to him.

3. *Red*—blood of Jesus (I John 1:7).

As they prayed, Arthur started to smile. "I feel so good inside."

"That's because all your sins are forgiven by the blood of Jesus and your heart is clean again."

4. *White*—purity (Ps. 51:7). Enlarge on

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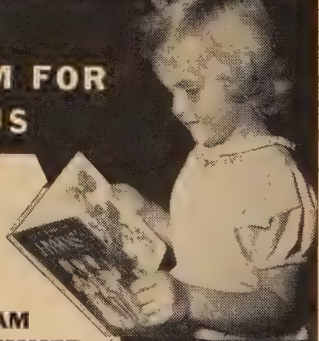

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the gift of salvation. When told that God could see everything, one little girl contradicted it by saying, "He can't see my sins through His blood."

5. *Green*—growth in grace (II Pet. 3:18). The new-born Christian learns to pray, read his Bible, witness. He has the Salvation Umbrella to protect him in the storms of life and to make him victorious in every temptation and trial. With sins forgiven, he walks obediently with Jesus so that he may someday live with Him in heaven.

Conclusion: Appeal to personal faith and decision.

Sing chorus, "Into My Heart."

Project: Let the children memorize the Scriptures, then draw and color small umbrellas that they may explain the message to someone else. END

VBS CONSCIOUS

(Continued from page 73)

well as those who enter your building.

5. In the Sunday school departments, make special announcements at least three weeks before VBS opens. Distribute buttons, tags, pencils or printed dodgers inviting the children to come to VBS. If teen-agers are invited, distribute more appropriate mimeographed invitations to them.

6. Ask the pastor to make Sunday announcements concerning VBS. He might remember VBS in his pastoral prayer or occasionally refer to it in his sermon.

The Sunday morning before VBS opens, the pastor calls all the VBS workers to come to the front of the church. He gives them a brief charge to faithful service and then exhorts the congregation to pledge daily prayer support. The congregation stands and the pastor offers a dedicatory prayer. This takes but a few minutes, and nothing else will be as effective in making the church VBS conscious.

7. Send postcards to pupils who attended in previous years. Use radio announcements and newspaper write-ups too, if feasible.

8. Have a crew of young people blanket the neighborhood by passing out door-to-door invitations to attend VBS. Let them meet at the church Friday evening before VBS opens and give them dodgers to hand out and instructions as to what streets to cover. Have prayer and send them out as missionaries. Refreshments, served afterwards, would make it a social event.

9. Plan a kick-off banquet for all VBS workers a week before VBS opens. The church could pay for it to honor the workers. Better yet, have the Women's Missionary Society put it on as their contribution.

10. Plan a parade the Saturday before VBS opens. Some churches use cars, decorated bicycles, a loud speaker, police escort, and marchers wearing home-made paper hats. Parade around town and wind up at the church for free lemonade.

By then your VBS publicity chairman may be exhausted, but his job is done and, forever after, your church and community will be VBS conscious. END

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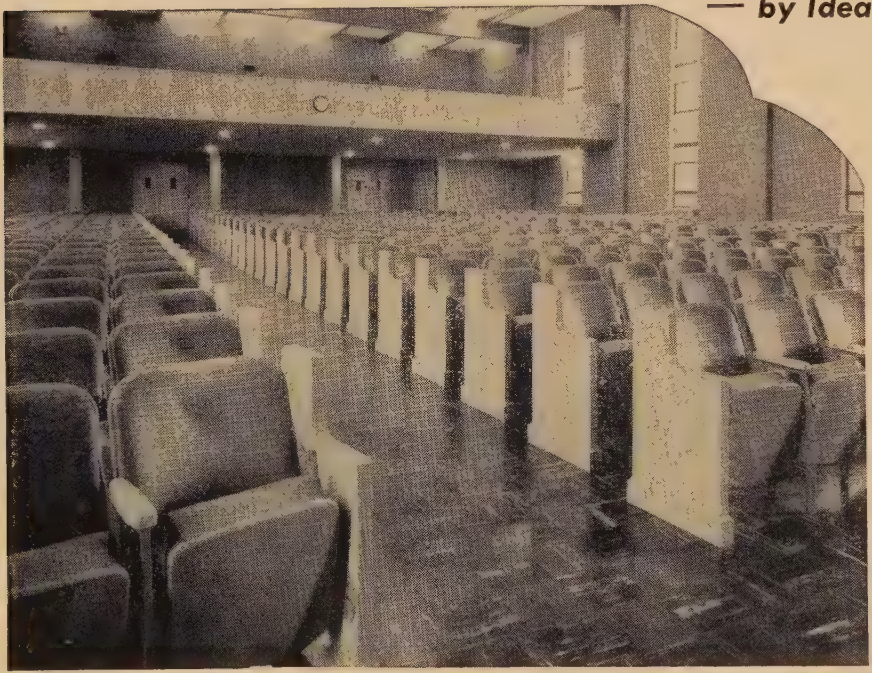

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Plan Next Year's Publicity Now

by Esther Sabel

ONE of the most effective ways of advertising the VBS is by showing slides of last year's school. Get ready now to take 35 mm pictures for next year's publicity. Here are some suggestions of pictures you might include.

1. Vacation Bible school parade.
2. Processional—girl and boy carrying the flags.
3. Flag salutes.
4. Worship service—children dropping offering into container.
5. Prayer time—boys and girls standing with bowed heads.
6. Hymn time—with illustrated hymn.
7. Class period—showing use of flannelgraph or other visual aid.
8. Surprise period—showing director giving object lesson.
9. Activities—Junior boys at work with coping saws, girls making dolls, etc.
10. Nursery toddlers out for a walk.
11. Refreshments — Beginners seated with bowed heads.
12. Motion chorus—Primaries in action.
13. Recess—older boys playing ball, girls playing volley ball, children playing games, etc.
14. Recognition of memory work—boys and girls before charts indicating number of Scripture verses learned.
15. Speaking choir—reciting.
16. Handwork and missionary display.
17. VBS picnic—interesting races, parents watching, etc.
18. Boys and girls with perfect attendance records.
19. Demonstration program.
20. Fruits of VBS—boys and girls who have become members of the church or Sunday school as a result of VBS.

The object is to get pictures of every child in the school and many of the parents. People always like to see themselves in a picture. Show the slides next year at a VBS rally, and you'll be sure to draw a crowd. END

KEEP VBS GAINS

(Continued from page 74)

opening exercises or in classes of the work done or memory verses learned in VBS. Sing choruses learned in VBS. This will not only help the children remember the things they learned, but it will also be good publicity. Newcomers to the Sunday school will become interested and will eagerly await next year's VBS.

These are just some of the ways to take advantage of the great opportunity which VBS brings to your church. Other ideas will present themselves as you go along.

By taking advantage of your VBS, you will find that you can boost your Sunday school attendance, foster spiritual growth in young Christians, develop leadership for every other phase of your church ministry, and thus insure a strong church for tomorrow. END

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Teacher's Text: THIS IS OUR CHURCH, *by Ward;* **Work Sheets**

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Teacher's Text: WE NEED CHURCHES, *by Linder;* **Work Sheets**

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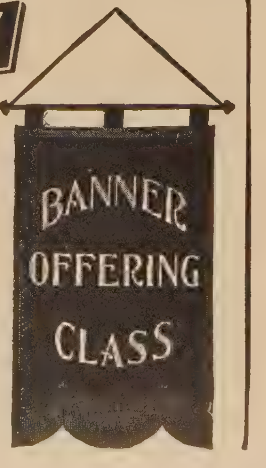

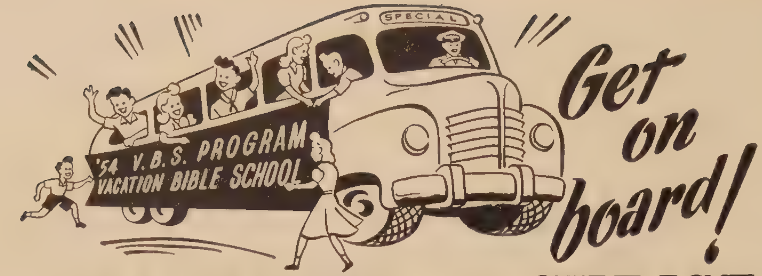

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HOW WE WON

Transportation Key to Success

PASTOR John Cody did it again. For the second consecutive year Cody's Sunday school copped top honors in Class D of the International Sunday School Contest.

But the amazing thing is that he did it with two different Sunday schools. In 1952 with the Church of God of Jefferson, S.C., Cody expanded his Sunday school into adjoining cotton patches, until on the final Sunday the attendance soared to 812, which totaled 273 more than the entire population of Jefferson.

In 1953 Pastor Cody moved to the Church of God in Carmi, Ill., where the Sunday school had averaged 121 per Sunday. By organizing the Sunday school into an army with the slogan, "Your cooperation harmonizes our operation," Cody urged his Sunday school staff to go all-out for the contest.

Led by Superintendent Roy Ritcheson, Sunday school workers and helpers made a thorough church survey of Carmi's 5,500 residents. For three months before the contest a teacher training class was held. As a result 18 qualified teachers received diplomas.

Above the main highway entering Carmi was a sign inviting visitors to Sunday school. An information booth was set up in the heart of town and bumper signs were used on automobiles. Consequently, when the attendance was checked after the first contest Sunday, the records showed 256 present, more than twice their average.

The *Carmi Times* and the *Carmi Democrat Tribune* kept the townsfolk well informed concerning contest progress. In a community parade the Sunday school won fourth place with a huge float as well as attracting more attention to their Sunday school.

In addition Sunday school workers began their visitation campaign which totaled 3,000 personal visits and 1,000 phone calls during the contest.

Unique transportation, a key to Cody's unique success last year in South Carolina, was used again with results in Carmi. Once again farm tractors lugged wagon loads of children to Sunday school and farm trucks were crowded with children from Carmi's outlying homes.

On the second Sunday the attendance climbed to 451 and before the contest was over, the Carmi Church of God had seen 651 jammed into its Sunday school classes.

But besides the record attendances and the increased publicity, Pastor Cody pointed out that the Sunday school had received the largest offerings in its history, many new classes were added, 17 had come forward for prayer and nine were added to the church. END

Check-up for VBS Teachers

by Marie Frost

AM I spiritually ready for VBS? Am I keeping in close constant touch with the Master-Teacher, the Lord Jesus, so that I can be open to His teaching? Am I spending enough time in my devotions alone, reading the Word of God and talking to Him in earnest definite prayer?

Am I really thankful to God for the experience of teaching children about Him?

Am I willing to put first things first during the busy vacation school period and let things of secondary importance wait until after VBS is over?

Do I have the Bible verses which are to be featured in the course so well in mind that I can weave them together throughout all conversation in a natural and meaningful way?

Am I willing to put myself in the place of the children and thus be able to answer their questions with patience, consideration and understanding? Am I ready to thank the Lord for "all things"—the trials as well as the triumphs in teaching?

Do I have the aims of the course well in mind? Am I ready to work hard to achieve them? If I don't measure up as I should, will I yield to discouragement or will I cast all my burdens on the Lord, confidently trusting Him to help me, and then do everything He brings to my mind to make me a better teacher for Him?

Am I planning a well organized visitation program so that I shall be sure to visit the home of each child in my group? Am I definitely asking the Lord to help me reach any unsaved parents of my children?

Am I willing to work in close cooperation with my fellow-teachers and helpers, not insisting on doing things my own way?

Am I sincerely desirous that the Lord get the credit for all the good work which is done?

Will I consider my VBS work done as soon as the closing program is over or will I keep in personal contact with each pupil? Will I watch each child's spiritual progress and do everything I can to help him? Will I faithfully follow up every lead I have to get parents more interested in attending church? END

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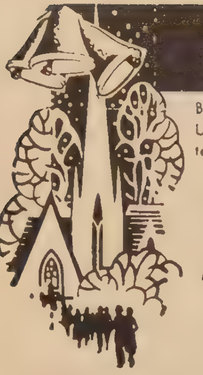

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CIRCUIT RIDER

(Continued from page 23)

From that hesitant beginning back in 1941 Salter's unique and varied ministry has developed, step by step, without apparent design, into its many faceted program. Shortly afterwards, the work was incorporated as the Radio Gospel Fellowship and for a number of years maintained headquarters in California. In 1951 the home office was moved to Denver, Colo., and a board of directors was selected from that area.

Al's first program continued in its small way until Selective Service began to gather boys from all over the country and pile them into army camps. He and Marine Chaplain Arthur Glasser, who was stationed at Terminal Island at the time, became challenged with the need of service men for the Gospel and began preparing a program especially for them. When the chaplain went to Guadalcanal and later to China, Al carried on alone.

Using a few members of Dr. Charles Fuller's choir to furnish music, he prepared recordings for chaplains to broadcast over their loud speaking systems. During the war years a total of 50,000 transcriptions were distributed to over 200 chaplains and bases, mostly overseas.

But the war ended, the need for the special transcriptions dropped off and Al accepted the offer of a job as religious director of Los Angeles Radio Station KMPC.

While Al was waiting for the job at the station to open, "Strength for the Day" was born. Al took a part time job on a friend's turkey farm and found that turkeys, like chickens, use the sun instead of a clock. He had to get up at 5:30 in the morning and go to work.

"I didn't have time for my devotions in the mornings," he said, "and I got to thinking there must be a lot of others who didn't either. Why not prepare a simple little devotional program for them?"

In a few days he had worked out the format for "Strength for the Day," consisting of a theme song, a couple of appropriate hymns, a chapter from the Bible read without comment, and a prayer.

Once he set the program up and they began to air it over KMPC at 6:30 a.m., the mail began to come in. The station manager was particularly well pleased because there were no protests.

And what was more important to Al, people began to write that they had found real spiritual help and encouragement from it.

One grateful mother wrote that her 25-year-old daughter had been almost insane with despondency over an illicit

(Continued on page 86)

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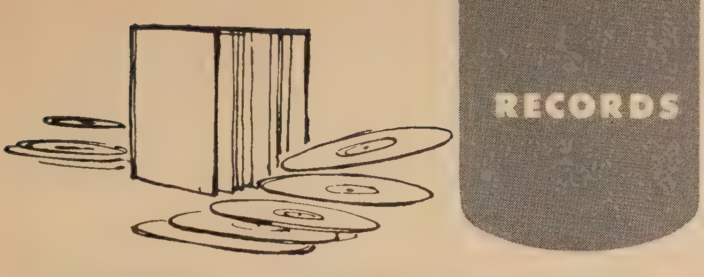

Wendell Loveless
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

"Miracle" Song Receives Acclaim

I HAD a letter from Bev Shea the other day. In it he mentioned a song he recently recorded for RCA Victor, *I Found a Friend.* Although I reviewed that disc in the March issue, it is not too late for Bev's story.

"I'm thrilled about *I Found a Friend,*" he wrote. "Barclay Allen wrote the words. He was pianist for Freddy Martin's orchestra. He had an automobile accident and his hands were almost ruined. While in the hospital he found the Lord and the song is the result. It starts off, 'I found a Friend when life seemed not worth living.'"

■ In another of his RCA Victor recordings, Shea sings John Peterson's grand composition, *It Took a Miracle.* This song bids fair to be one of the most popular and widely used gospel numbers of all time. Several soloists and ensembles have recorded it and every little while a fine, new arrangement appears. In my opinion, this one by Shea and the choir and orchestra is one of the best. It is done in the smooth, dignified style, characteristic of this singer, and the accompaniment adds to the clarity of the message. On the other side, done in equally pleasing style, is *His Eye Is on the Sparrow,* another of the all-time standards in gospel music.

■ Leona Thomas has a fresh, young voice which I heard recently on a new Sharon recording. A student at Westmont College, Santa Barbara, Calif., she is studying voice with John Lundberg of the Old Fashioned Revival Hour Quartet. Accompanied by Clara Johnson, organist, Leona sings *But This I Know* and *Is Your All on the Altar?* There is a rich quality in this voice which is almost plaintive. It is exactly the voice to sing both of the songs. I hope she does more recordings. And I hope, too, that she will never strive for any quality other than her present one.

■ Two new LP recordings have been produced by two outstanding organists in the gospel music field. Under the Singtime-Super label comes a recording by that perennially fresh producer of sacred song, Herman Voss. Certainly he is among the top in his line and I think he gets better every time he plays. On this disc, No. SR-1004LP, he does two of his own compositions, *Singtime Is a Happy Time* and *O Hear Him Calling.* He also plays some old standards. *Blessed Quietness, Near the Cross, His Eye Is on the Sparrow* and *Ring the Bells of Heaven* take on new meaning and beauty under his deft touch.

■ The other organ recording is an equally lovely collection under the Sacred label by another of our very best gospel instrumentalists, Paul Mickelson of the Billy Graham team. Featured on the Hollywood CBS pipe organ, he uses chimes, piano and celeste with remarkably pleasing effect. This is pipe organ music at its best. Mickelson and Voss both have excellent taste whenever they employ embellishment and ornamentation in familiar hymn arrangements. They add to and never detract from the significance and beauty of the original. Here is the attractive list on No. LP-7020; *Whispering Hope, I'd Rather Have Jesus, Abide with Me, Precious Lord Take My Hand, Beyond the Sunset, Just a Closer Walk with Thee, It Is No Secret* and *Sweeter as the Years Go By.*

■ A letter from London, England, which I received the other day, presents an opportunity for real helpful service. It is from R. Noel Aylin, 11 Torrens Square, Stratford, London, England, E.15.

He writes, "On reading your record review in this month's CHRISTIAN LIFE I was surprised and glad to see almost a complete column devoted to English Christain recordings. I am privileged to be able to witness for the Lord in a modest way with a portable record player and the few American Christian recordings I have are acceptable and a means of blessing, so much so that I would be glad for an opportunity to increase my selection. Since seeing your review I wondered if there are any English recordings which would be acceptable to an American friend who is doing similar work, in exchange for American records which are unobtainable here."

Surely there are some readers who would like to write to Mr. Aylin. It looks like a fine opening to put sacred recordings to fruitful use.

■ I heard a new Super Recording of the King's Karollers recently. Both sides of this new one are choice and Don Hustad furnishes one of his best accompanying jobs. I like the way they do Redd Harper's *Each Step of the Way.* They haven't sacrificed their lovely blend of voices for regularity of tempo. It is a fine production. The other side is the old gospel song, *No, Not One,* and this, too, is beautifully done.

Ruth Lawrence, one of the King's Karollers Trio, has just recorded *It Took a Miracle* for Super Recordings. Miss Lawrence's voice is deep, smooth and very rich. She really gives meaning to this lovely song. On the opposite side is *He Is So Precious to Me.* Gil Meade does the excellent accompaniment. END

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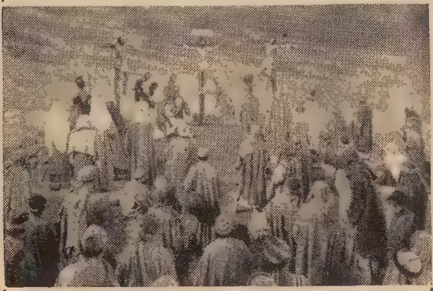

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CIRCUIT RIDER

(Continued from page 84)

love affair, and had headed up into the hills east of Los Angeles determined to drive off a cliff and take her life. She switched on the radio as she drove and "Strength for the Day" came on. She stopped her car and listened to it, then turned around and drove slowly home again.

"And now," the jubilant mother wrote, "she has taken Christ as her Savior."

It wasn't long until two other stations asked to borrow the transcriptions and a few months later Al was making additional copies of the program as the funds permitted and supplying them to stations without charge. Because "Strength for the Day" makes no appeal for funds the stations have carried it on a sustaining basis, usually early in the morning, five days a week.

Now "Strength for the Day" is being aired from one coast to another and from the Gulf of Mexico to the Canadian border, and with 75 more stations anxious to take it on as soon as funds are available to make the additional recordings.

It was through "Strength for the Day" that Al Salter began his unique ministry among the people on his circuit. He began to make personal appearances once a year on many of the stations where his program was aired. Those appearances led to invitations to hold evangelistic services in the areas he visited.

Al has held as many as 12 meetings in one day from Atlanta, Ga., to Troy, Ala., and has, on at least one occasion, had to dip into his slender purse to pay a fine for speeding, caused by the tight scheduling some well meaning friend has done for him.

Learning that people who live in vacation areas were often suspicious of Christian workers who came to work among them during the vacation season, he plans his trips to the South in the summer time and the North in late fall and winter.

That resolution has been the cause of countless scorching, sleepless nights and frost-bitten feet, but no one has levelled the accusation at him that he has come among them for his own enjoyment.

Salter's far flung itinerary and meetings have brought about some unusual situations that would stop the less zealous after the first encounter. He has slept in haymows and empty school houses and the back seat of his car and has eaten foods that would surely ruin his appetite if he ever stopped to think about them.

In the Bahamas where "Strength for the Day" has a big following his con-

(Continued on page 88)

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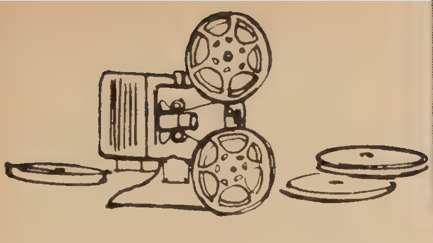


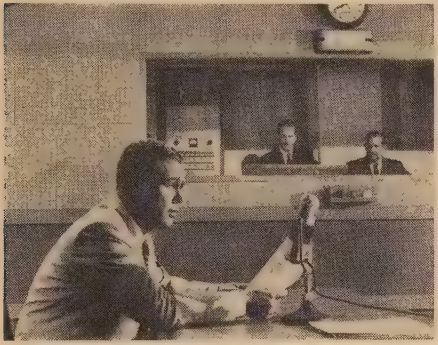
FILMS YOU CAN USE EFFECTIVELY

HARRY BRISTOW
editor

Wide Screen Used in Gospel Films

THE commercial trend to wide screen films has now entered the religious field in the title *This Gathering Storm,* a Great Commission Production.

The film opens with Bob Pierce in a broadcasting studio reporting on his visits to the mission fields of the world. Excellent film reporting backs up the prediction of the crisis facing the missionaries. The film moves along with an excellent story connecting Pierce's visits to the fields of India, Japan and Korea. The story technique is sure to keep the audience alert. I was especially impressed with the scenes of Billy Graham preaching to servicemen in Korea. The sight of boys taking their stand for Christ is very moving.



Bob Pierce narrates wide screen film.

Many scenes of religious activities, other than Christian, should startle believers into action. I was also glad for the news reports on the activities of the native Christian churches.

As always, Great Commission did a great production job and they are to be congratulated in this, the first widescreen Christian film. The film has been given the National Evangelical Film Foundation Award for the Outstanding Documentary of 1953. Every missionary-minded organization should make use of the film; it is bound to bring decisions for Christian service. The film is released and presented by World Vision, Inc. Running time 55 minutes in color.

■ Another attempt to keep in step with commercial film industry developments is the 3-D film *Burning Answer,* produced by Good News Productions and released through Paul Freed of International Evangelism, Inc.

The film features Noel Reyburn and Lois Harvey as Mark and Julie Sanford. Mark, a college graduate, accompanied by his wife Julie, flies to France for further study for his doctor's degree. During their visit in France they endeavor to see Jean DuBois, a singer under whom Julie studied. They learn that he has become a notorious French Communist. Their search for Jean is not successful but gives them many exciting experiences.

Finally, in a desperate race from the Communists, they tune in the car radio and hear the voice of Jean DuBois. They are sure that at last they have located him but upon arrival at the radio station they discover that the voice they heard was a recording. They continue to listen to the recording and hear the testimony of Jean and of his acceptance of Christ as Savior. The announcer reveals that since the making of this recording, Jean DuBois has been missing. Walking from the studio, Mark states to Julie, "I have been wrong. All my life I have been trying to solve my own problems by solving the problems of the world. What Jean found is what I want. Christ is the answer I have been looking for all the time."

The 3-D camera work is good but lacking the startling effects expected in this new type of production. The story is a little vague. However, recent information from the producer indicates that revised improved prints are now available. Make arrangements to use the film. The technique of 3-D is bound to attract crowds and crowds give increased opportunity to win souls for the Lord Jesus Christ. Running time, 55 minutes in color.

■ The National WCTU has released a temperance film entitled *The Choice Is Yours.* The film has light drama and contains interesting facts on the effects of alcohol on the individual and on the nation as a whole. As it is a good production to show to young people, I recommend it for temperance programs with the local youth. Seeing the film will make all aware of the deadly effects of alcohol, whether in wine, beer or a highball. I am still waiting for a temperance film on the level of the average youth that gives Christ and His transforming power as the answer to the alcohol problem. Running time 20 minutes black and white.

■ *Pilgrim's Progress* is now available in 35 mm filmstrips. The filmstrips were produced by Visual Education, Ltd., and are being distributed by Moody Bible Institute. The story is divided into five episodes of 25 frames each, all in color. A most excellent leader's guide has been prepared by Helen I. Needham of Moody Bible Institute. The guide includes suggested ways to use filmstrips, suggested questions for review and discussion and how to use this particular subject most effectively. Those who know the story will be further enriched in the things of God

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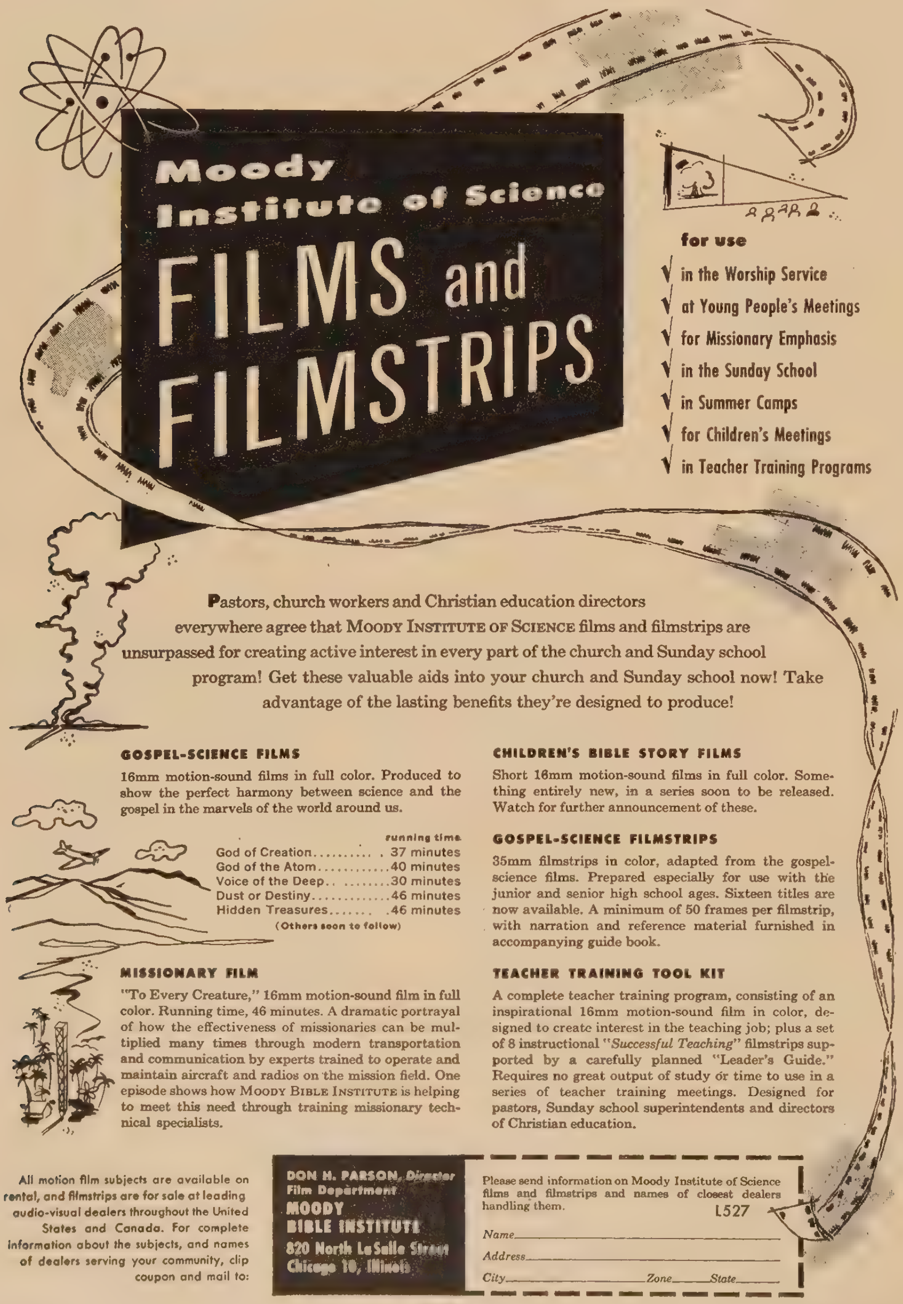

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and those who have yet to hear the story will be fascinated by the filmstrip presentation. Christian day schools and Bible study groups should be able to make good use of the production. Both old and young will find the filmstrips most interesting. The material is highly recommended.

■ An excellent film for children is entitled, *Three Silver Dollars,* released by Foundation Films. The story centers around Judy, an Intermediate. Circumstances cause her to be accused of the theft of three silver dollars. For punishment, she is refused permission to go to the school picnic. She begins to pray that the real story of the missing money will come to light. Her prayers are answered, the money is found and she is permitted to attend the picnic. Recommended for use with Juniors and Intermediates to teach the truth that God hears and answers prayer. Running time 13 minutes in black and white.

■ The city of Memphis, Tenn., is the background of the film *Skid-row Stop Gap,* a Westminster production. This is the story of Memphis Union Mission, depicting its many activities in reaching those without Christ. Interwoven throughout the film are documented stories of two individuals brought to Christ through the ministry of the mission. The superintendent, Jimmy Stroud, plays a large part in the film and does a fine job. This film is high quality in every way. It is basically a promotional film for Memphis Union Mission. The film will encourage Christians to active service for the Lord Jesus Christ. Running time 30 minutes in color.

■ The Second Annual Seminar in Christian TV and film production will be held June 12 through July 3 on the premises of Good News Productions in Chester Springs, Pa. Individual units will produce a film from script to finished product. Those interested in the film ministry will find the seminar helpful. END

CIRCUIT RIDER

(Continued from page 86)

gregation is almost entirely black. In Quebec only a handful can speak English and a French interpreter is necessary for the entire service. The congregational singing in such places is often recorded for later use on "Challenge to Youth," as are the testimonies of some of the outstanding men and women of God.

Al's father had been bitterly opposed to his going into the ministry. Not a Christian himself, he was sure that Al was wasting his life in the pulpit.

"That stuff is only for the weak and ignorant," he would storm. "Nobody who's made a success of life believes the Bible."

"Partly because I wanted to show Dad there were successful Christian people, and partly because I knew there were many others with the same warped ideas, I began to make on the

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spot interviews with successful Christians," Al said.

He adapted his tape recorder to run off storage batteries and took it with him wherever he went. He interviewed the manager of the world famous Wyoming Hereford Ranch and Stuart McBride, office manager for a large department store in Halifax, Nova Scotia. Then there was the lobster fisherman on Prince Edward Island and the 92-year-old first woman mayor in the United States.

After hearing the interview with the lobster fisherman one tenderhearted lady wrote to Al.

"Do you honestly believe," she asked, "that a man who would deliberately catch those poor, defenseless little lobsters when he knows that people are going to dunk them into boiling water alive, could possibly be Christian?"

The interview with Susanna Madora Salter, who is Al's great aunt and the first woman mayor in the United States, meant more to him than any of the others. After hearing the aged aunt tell how she had been a Christian for 76 years, Al's father at long last yielded his heart to Christ. It was especially gratifying since he passed away a few hours later.

When Al was in Ottawa in the fall of 1952, he discovered a UN agreement whereby 18 countries permitted programs to be sent in duty free, providing they met certain conditions. Under the cultural classification there were two religious programs, one Catholic and the other Christian Science. "Challenge to Youth," he knew wouldn't be eligible because there was preaching and an appeal for funds, but "Strength for the Day" had neither. He called the official in the State Department who had charge of the program and, after considerable negotiation, was able to get a temporary permit for the devotional program.

Now Al is endeavoring to find openings in those countries and get a good supply of tapes shipped while the temporary permit is in force. The classification has made it possible for the program to be admitted to Canada, England and other parts of the English speaking world.

The Radio Gospel Fellowship has spread its efforts into many and varied avenues of service since that first broadcast 13 years ago. It has gone into paths that seemed small and unproductive, that few others appeared interested in walking. But along each one of them unfilled needs for the Gospel of Christ were found.

"We don't contemplate taking on any new activities in the future," Al Salter said seriously. Then a far away look came in his eye. "Still," he went on softly, "if the Lord shows us a need . . . ." END

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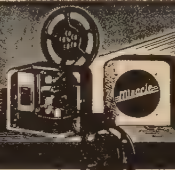

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CHRISTIAN LIFE'S Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling, there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Positions Open

Female

Salesperson with Christian Education background. Good opportunities to advance. Sunday school supply store in Chicago. **Box A-116.**

Variety abounds in our office positions for Christian typists. Good opportunities to advance to supervisory level. Interested? Contact Christian publisher in Chicago. **Box A-118.**

Editorial Assistants — Secretaries and proofreaders. Knowledge of graphic arts and Christian ed. helpful. Splendid advancement oppor. Christian publ. house, now in Chicago loop, moving to Wheaton in 1955. **Box A-120.**

Is Advertising your field? Fine opening with fundamental Sunday school pub. house now in Chicago, moving to new building in Wheaton in 1955. Excellent benefits; merit increases each six months. Prefer young woman under 30. **Box A-122.**

Office Secretary — Exp. secy. interested in Christian day schools. Should be proficient in shorthand, typing and bookkeeping. **Box A-128.**

Mature woman for editor of Protestant Sunday school publications for pre-school and Primary age children. Good paying permanent position. Opportunity for advancement. Give qualifications and salary expected. **Box A-112.**

Teacher for Christian day school—first grade. Prefer one with Christian school exp. Should have teacher's cert. Conservative Bapt. Church in Ill. Start Sept. **Box A-136.**

Male

Advance set-up man for promoting and arranging meetings for outstanding evangelist. Must possess leadership qualities; ability to work with all evangelical denominations. **Box A-132.**

Salesman to call on ministers and audio-visual directors of churches in your locality. Spare or full time. We show you how. Need car. **Box A-108.**

Sales representative for central New York Co. to sell safety supplies to industries. Only interested in young man who can sell. Must be born-again Christian. Give qualifications and references. **Box A-100.**

Christian traveling field representatives needed by Christian organ. Need understanding of locking trade and genl. knowledge of builders' hardware, and be capable of dealing with management. On exclusive basis or in conjunction with related trades. **Box A-138.**

Both

Baptist Children's Home, Midwest, needs Christian social worker. One year graduate study in social work (accredited school) essential. Work includes adoptions and placements. Excellent opportunity. **Box A-110.**

Rapidly developing year-round school and home needs college trained farm supt., genl. maintenance man, secy., bookkeeper and office manager, housemothers, dining room and kitchen director, reg. nurse. **Box A-106.**

Capable representatives for Christian publisher in major pop. centers. Exclusive publication specialties. Pays handsome commission. Automatic repeat business. Ideal for woman or pastor with free time. **Box A-104.**

Openings in N. Y. Christian camp for nurse, lifeguard, handcraft teacher, hostess, truck driver and maintenance, laundress, waitresses, maids. Teaching, counselling, preaching, musical talents used. State qualifications, exp., salary expected. **Box A-102.**

Christian Jr. College has openings for teachers in math., chemistry, Spanish, instr. music. Qualifications: masters degree with graduate work in subject field; teaching certification. **Box A-96.**

Opportunity with excellent income for Christian. Show Christian film, **Skid Row Stopgap—The Memphis Story** on full or part-time basis. Seeking Christians in various sections who can secure projection equip. **Box A-98.**

Capable writers with good Bible background to aid in producing Sunday school and/or vacation Bible school lessons; also visual aids. Teaching exp. and knowledge of Christian Ed helpful. Excellent oppor. in Chicago. **Box A-124.**

Missionary radio station in Hawaii needs Christian workers in engineering, announcing and program depts. Excellent oppor. to serve in radio, churches and personal work in large oriental population, 98 per cent of whom speak English. **Box A-126.**

Counselor, a desk clerk and cook wanted for rescue mission in New Eng. Would like to have an all-Christian staff. Compensation includes board and room. Real oppor. for witnessing. **Box A-134.**

Christian doctor urgently needed for hospital in Lalitpur, U.P., India, under the Foreign Mission Board of the Reformed Episcopal Church. **Box A-130.**

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Christian housewife desires work addressing envelopes, etc. or other typing at home. Ten years secretarial experience. **Box A-95.**

Christain Red Cross swimming instructor wants waterfront director or ass't. position. Four years summer camp experience. Prefer location east of Miss. river. **Box A-93.**

Christian young lady desires position as speech teacher in Christian college or univ. B.A. degree. Will receive M.A. degree in speech this June. **Box A-143.**

Male

Christian radio engineer desires position as chief engineer and announcer in Christian station; also some managing. College grad., exp. Excellent references. **Box A-125.**

Minister desires Baptist or independent pastorate in East. Bible Inst. grad. Experience in 1 church and evangelistic work. Married, 4 small children. **Box A-127.**

Christian, 39, desires sales or sales representative position. Executive ability. Free to travel; will fit into program. **Box A-129.**

Pastor, 32, desires evangelical church. Seminary degree. Six yrs. pastoral exp. In Midwest at present; any location suitable. Married, one child. References. **Box A-97.**

Ordained minister desires pastorate in independent evangelical church. 12 yrs. evangelistic and mission work. Also desires evang. meetings now. Willing to go anywhere the Lord leads. Married, no children. **Box A-99.**

Manager — accountant, 37, wishes employment in Christian firm. College grad. Experienced supervisor and in prior cost control. Now managing lumber business. Northeast preferred. Married, two children. **Box A-101.**

Minister, 25, seeking pastorate. Evangelical. A.B., Th.B. degrees. Five yrs. preaching exp. Married, no children. Plays violin. **Box A-113.**

Christian, 41, married, experienced in education, home missions, pastorate. Available soon. M.A., M.R.E., D.D. degrees. References. Personal interview preferred. **Box A-117.**

Baptist minister interested in independent pastorate. Pastoral, evangelistic, youth work experience. Bible school graduate. Good references. Married, two children. **Box A-119.**

Christian, 38, desires position in commercial firm. Now a college administrator. B.S., M.Ed. degrees in Bus. Admin. and Ed. Exp. in finance, personnel and public rel., sales, administration. **Box A-121.**

Christian desires employment as salesman or factory worker. Prefer community providing opportunity for help in evangelical work. Canadian. Married, 4 children. **Box A-123.**

Minister, 40, desires pastorate. College degree. 15 years pastoral experience. References. **Box A-103.**

Christian, 36, desires service with Christian orphanage or camp. Now employed as youth and Christian ed. director. Married, one child. References. **Box A-105.**

Presby. minister, 45, would like to re-locate in West, Midwest or Far West. Worker with young people. Visual aids a speciality. Married, two children. **Box A-107.**

Christian, 34, desires position as ass't pastor, choir director in evangelistic church. 6 years exp. as ass't pastor, min. of music. Completing B.Mu. degree. Married, two children. **Box A-109.**

Christian worker, 37, interested in evangelistic work or pastorate of independent, fundamental church or rescue mission. Christian workers license 5 yrs. Wife accomplished musician. One daughter. References. **Box A-111.**

Christian, 30, married, desires position in cost accounting or administration field. Seven years industrial experience. **Box A-115.**

Pastor, 33, ordained Independent, desires change in pastorate. 5 yrs. exp. Prefer rural independent or Bapt. church in South. Bible inst. training. Children's and Y.P. work exp. Married, one child. **Box A-139.**

Ordained minister, 39, Independent, desires pastorate with any fundamental church. Seven yrs. pastoral and evangelistic exp. Chalk artist. Soloist and song leader. Pastor and wife excellent in children and Y.P. work. Refs. **Box A-153.**

Advertising sales rep. desires position with Christian employer. Now in natl. ad. dept. of leading newspaper. Lineage leader with assigned accounts. Knowledge of market analysis, presentations and public relations. Prefer South or S.E. Refs. **Box A-141.**

Both

Looking for qualified Christian staff to operate Christian camp in Northeastern U.S. for 1 or more weeks this summer? Staff composed of former and present students of Gordon Col. and Providence Bible Inst. **Box A-145.**

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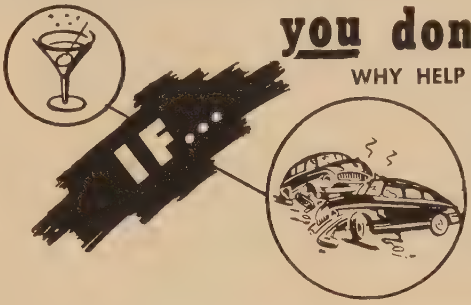

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HORSE MEAT SCANDAL

(Continued from page 21)

The implication was clear. Coming at the crest of a wave of stories of horse meat being sold in Chicago restaurants and markets for beef, it was obvious to those who didn't know the Thompsons that the two men were part of such a ring.

Minneapolis papers fed fuel to such reasoning and the stories flew. Frightened and bewildered, Harold and Philip sought a lawyer and began to piece the account together. Months before, they had been approached by a truck dealer with a proposition to buy a used refrigerator truck and take a hauling contract he knew about. A slaughter house in nearby Hamel, Minn., had just gotten a contract to supply a nationally known dog food company with a certain tonnage of horse meat every month.

That the horse meat had actually gone into dog food was quickly evident. It had been loaded in Hamel, Minn. on Sept. 2 and unloaded at the dog food company docks on Sept. 3. A federal inspector checked it there and it was paid for by company check. But a federal form that must be filled in for any horse meat that crosses state lines had not been filed. The Thompsons thought the slaughter house took care of the matter.

"We began to find out the meaning of prayer," Harold's wife, Vivian, said seriously, "in the weeks that followed."

In the meantime their pastor, Rev. Mark Lee, who serves the thriving Covenant church at Buffalo and teaches at Northwestern Schools, wrote a blistering letter to the editor of the *Minneapolis Star,* scoring that paper for the implications their first news account contained. Later he followed it with a quarter page advertisement in the local paper affirming his confidence in the integrity of the accused men.

"You'll never know what an encouragement it was to have our pastor behind us," Leona put in. "And to know that Christian people both in the church and at the school were praying."

As hard as it was, Phil and Harold continued as though nothing had happened. They ran their trucks every day.

Those days were not too easy for the pastor, either, "You've got the strictest church in town," one fellow said pointedly, "and you're always talking about getting saved, but you've got two members in the *horse meat* business."

In general, though, the community stood solidly behind the Thompsons. It hadn't mattered at all to most of those who knew them because they knew the brothers wouldn't be guilty of breaking the law by intent.

"I decided," one farmer said, "that

Harold and Phil were getting a dirty deal, so I got them to haul for me just to show them where I stood."

The trial itself was a nightmare the Thompsons wouldn't want to live through again.

"We had the assurance that the Lord was with us and was taking care of us," Harold said, "but just the same it was one of the most terrible times in our lives."

And everything did look bleak. The newspapers had already found the Thompsons guilty by innuendo. They seized on the fact that a slaughter house employee had been convicted of selling horse meat for beef in a previous instance when he worked for another employer. Accounts spoke glibly of a $100,000 profit in 1952, inferring that the Thompson brothers and the slaughter house owner were well on their way to wealth when the case broke.

The prosecuting attorney, with all the zeal of an ambitious young barrister, determined to gain a conviction on his first federal case, was vigorously pressing the prosecution. He had built his case well and made the most of every item in the pile of circumstantial evidence against Harold and Phil.

"We've heard the testimony," he said significantly during the trial, "that the Thompson's horse meat truck was disguised as a dairy truck, and in addition, the loads all moved at night — conclusive evidence that there was a deliberate, premeditated attempt to deceive the authorities. . . ."

The trial continued with witness after witness as the case was built up against Harold and Phil. And with every hour the situation worsened.

Somehow the truth sounded so lame and unbelievable. The refrigerator truck they bought had the name of the dairy who had previously owned it still legible on the body. The loads traveled at night because the dog food company accepted horse meat only in the morning. For some still unexplainable reason the dog food company official had at first denied that they ever bought outstate horse meat from Minnesota or anywhere else. Reason enough to make an inspector look with suspicion upon the Thompson truck which was at the dock unloading at the time.

The case for the prosecutor was an opportunity for him to prove his ability and worth in his new position, but for Harold and Phil it meant everything. A verdict of guilty could have practically stripped them of their rights as citizens. They could have lost their franchise to vote for the rest of their lives or to ever serve on a jury, in addition to a maximum fine of $10,000 and two years in the federal prison. Small wonder that they were praying more than they were sleeping those nights.

Despite the fact that their attorney

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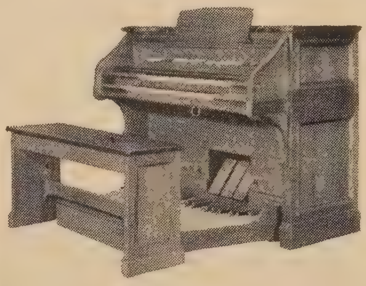

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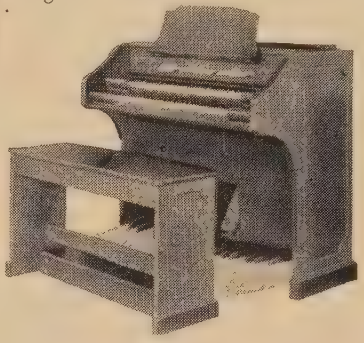

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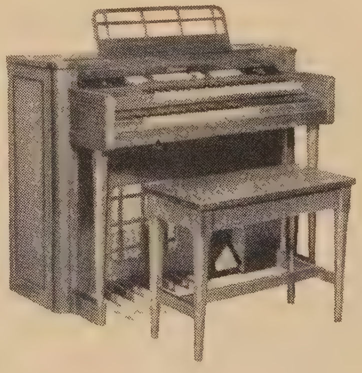

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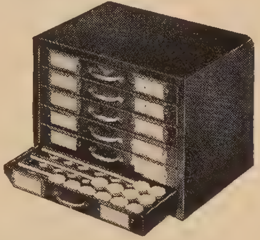

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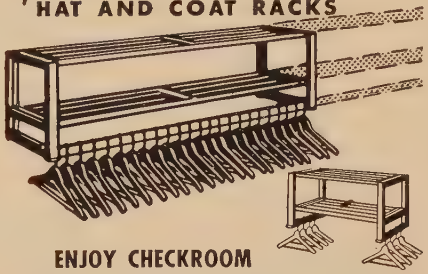

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presented convincing arguments, there were certain facts that were inescapable. Phil and Harold had hauled horse meat across the state line without the necessary form having been sent in. The meat, while it actually went into dog food, hadn't been denatured sufficiently with charcoal to make it unfit for human consumption.

The fact that the Thompsons were unaware that the slaughter house had failed to send in the required form or properly denature the meat was no excuse before the law. A federal jury found them guilty and they were summoned before Judge Matthew Joyce for sentencing.

From the time the trial opened until the judge began to speak it seemed almost as though God had deserted them. Everything had gone against them. They waited breathlessly as Judge Joyce began to speak.

"You two men enjoy a fine reputation in the community where you live," he said, his face growing soft and kindly. "You are good, clean-living, honorable citizens and the probation report so shows. There will be no judgment against you so far as I am concerned in this case to mar that fine reputation."

And then, because the brothers had been found guilty of breaking a federal statute he placed them on probation for six months.

Leona Thompson looked over at her sister-in-law and smiled. "What a time of praise and thanksgiving we had that night," she said, her eyes growing misty.

The other Thompsons and their pastor, Mark Lee, who had stood by them so faithfully, nodded in solemn agreement. END

CHURCH DOORS OPEN

(Continued from page 30)

hind the edifice and each week cleaned its pews and sanctuary with loving care.

Miss Pierson sought help from the American Mission for Opening Closed Churches, headquartered in Buffalo, N. Y.

In response to her plea, the Rev. Lyle Anderson came to Ivoryton and inspected the abandoned church. Thanks to Mrs. Lundgren, he found it in beautiful condition. A Christian businessman of Bridgeport, Conn., heard that the church needed $3,000 to purchase the property. He gave it. On March 29, 1953, the reopened church held its first service. Since then there have been 56 converts to Christ in its meetings.

An army veteran, Lewis Shirley, started the wheels going which eventually led to the reopening of a church in Mount Morris, N. Y. In 1946 he contacted the same mission. AMOC sent Rev. Paul Robinson, who already had a rural parish, to see what could be done.

Robinson found the building in good condition. An American Legion post and a pickle factory owner were attempting to buy it. The mission bought the church with a borrowed $2,500. Robinson, no man to let others finish what he helped start, resigned the pastorate he had and its salary to take the pay of a home missionary and become the pastor of the Mount Morris church.

Forty were present at the first service. In the weeks that followed, some of the townspeople were won to Christ and became members. Last year the debt was paid off completely.

Consider another story. This concerns Mr. and Mrs. Austin Wold, workers for the Northwest Mountain Mission. This couple came to a tiny town called Salmon River, about 15 miles south of Riggins, Idaho, about three years ago and found a challenge from God. There was no evangelical church, so the Wolds launched their work in an army tent. Among the first fruits were the owner and operator of a sheep ranch and his family. Then the daughter of a family which had been following a false cult for many years became a Christian. Last summer her father and mother took Christ as their Savior. A small church has now been erected and membership is increasing.

Mr. and Mrs. Walter F. Lanz, workers for the Christian Mission to Churchless Communities, can tell another thrilling story of a church saved from death. Five years ago they arrived in an Alabama village to find a church just about to die.

The couple secured permission to begin a Sunday school and later a vacation Bible school. Gradually attendance increased. Said the Lanzes, "As our work carried us farther away, others were raised up, and at the present time a young couple is living there engaged in a full-time gospel program with a thriving church. Recently during a week of revival meetings 11 decisions were made for Christ."

Church in Ivorytown, Conn., reopens.

C. J. Rediger, general director of the Rural Home Missionary Association, and his wife, gave up a thriving pastorate in 1942 to start their work of bringing the church back to the countryside. One of the first churches he helped reopen was in Webster, Ill. It has held regular preaching services ever since, with midweek prayer meetings.

Another community, in which the association started regular services in a schoolhouse about eight years ago, now has a stone church building — the stone gathered from local farms by parishioners whose indifference to the faith has now been replaced by zeal.

Don Bankston, Oklahoma worker for the Rural Bible Crusade, reports that 30,000 children in his state memorized over 1,200,000 selected Bible verses during the last ten years. This is a typical Crusade effort. The Crusade's work is, of course, a vital adjunct to the buildup of the rural church.

There remains a tremendous challenge. The American Mission to Open Closed Churches reports that there are still 10,000 villages which have no religious services of any kind. Thirty thousand more have no resident pastor.

Rural America, once the stronghold of evangelical Christianity, will have to be won back again by evangelical effort and prayer. END

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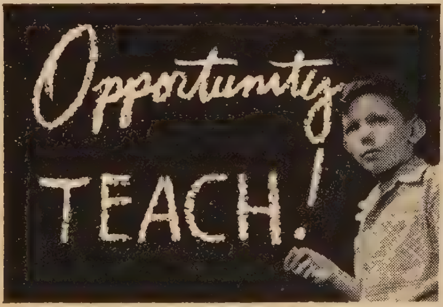

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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

▪ **Some time ago I was tempted to do something which I knew was wrong, but the thought came to me, *God will forgive you. He has promised to forgive if we confess.* So I yielded and did the wrong. At times I think I've sinned beyond forgiveness and sinned away my day of grace. I have prayed and confessed and begged mercy and forgiveness. What can I do to get peace about it?**

The Scripture says plainly that, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). The frequent reminder that comes to you about your sin of the past is not from the Holy Spirit Who convicts us of sin and points us to the Savior and His forgiveness, but is from the enemy who wants to keep you under condemnation. We need the discipline of discernment, to differentiate between the Spirit of Truth and that of error, the will of God and the working of Satan. Beelzebub berates us for the blunders we have made; the gentle Holy Spirit speaks of the precious blood that washes whiter than snow. The enemy emphasizes the past with its mistakes and heartaches; the Comforter exalts the present help of our Lord (Ps. 46:1). Condemnation concerns itself with our failures; conviction shows us the faithfulness of God. We are to meet the subtlety and sophistry of the tempter in the same way as did the Captain of our salvation, with the unequivocal statement, "It is written" (Matt. 4:4, 7, 10).

▪ **I hold gospel programs in theaters, drawing a picture in chalk to illustrate a hymn and bringing the Gospel through special numbers in song. Many who never go to church attend these meetings. Because of the price of renting the theater, however, I cannot hold them as frequently as I would like. Would it be wrong to take a collection? Also, would it be wrong to write to pastors in other towns asking them if we could bring such a program to their church?**

It is entirely fitting and proper that an offering should be taken to meet the expenses of a gospel program. If one is able to pay all his own expenses, that is one thing; but there is no reason why you should hesitate asking others to help pay for the expenses involved in presenting the Gospel by chalk talks. In the same way, it is perfectly proper that you should inform pastors in your area of your services. Otherwise, how would they know about your testimony for the Lord?

▪ **A friend of mine handed me the Modern New Testament, eastern text of the original Aramaic by George M. Lamsa, and asked me to read it and tell her what I thought of it. Since I am incapable of judging, would you give me your opinion of it?**

There is a large number of translations of the New Testament made by individuals. The accuracy of each one is dependent largely upon the scholarship and the spirituality of the translator. Many such translations express the whims and idiocyncrasies of the translator. One real value of the Authorized, or King James Version, is that it represents the composite scholarship of a large committee, and not of just one person. There is little evidence that most of the New Testament was written in Aramaic and not in Greek. Without doubt the Lord Jesus spoke that language. Mr. Lamsa's translation is a reflection of his scholarship and personal opinion.

▪ **I was quite shocked to see that some of our outstanding Christian leaders are urging that we Christians see the motion picture, *Martin Luther.* I, for one, have never attended a theater to see a movie nor do I ever want my children to do so. Would you say we are too strict or are Christians failing in these last days?**

I have not seen the motion picture, *Martin Luther,* but have heard it very highly commended by earnest and informed Christians whose judgment I respect highly. I understand it is a documentary film, taken in Germany, and that every effort was made to make it historically accurate. It should therefore be informative and instructive. It is true that most professionally produced films have unhappy, often unsavory elements, and even those which are supposed to be historical often have much of the dramatic and historically untrue in them, with the result that they are "worldly" and not worthy of Christian viewing. If what I have heard about the Martin Luther picture is true, it is the rare exception that proves the rule.

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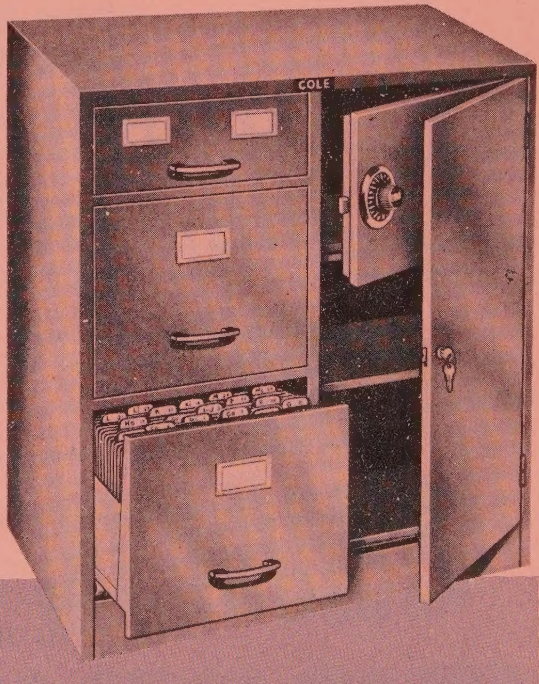

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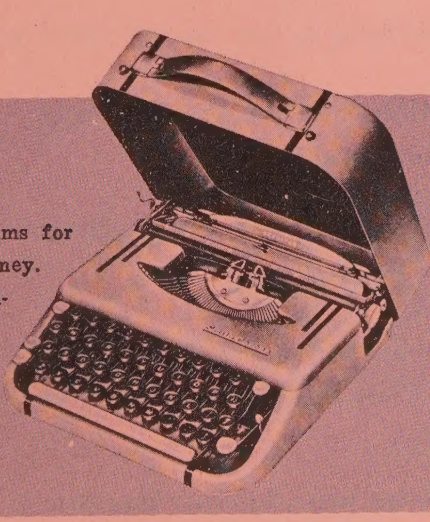

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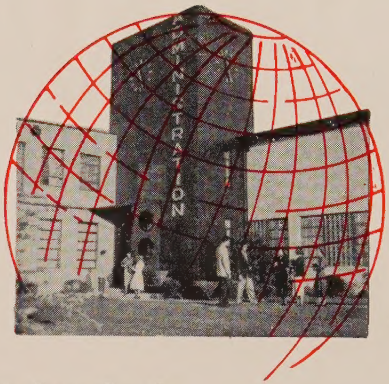

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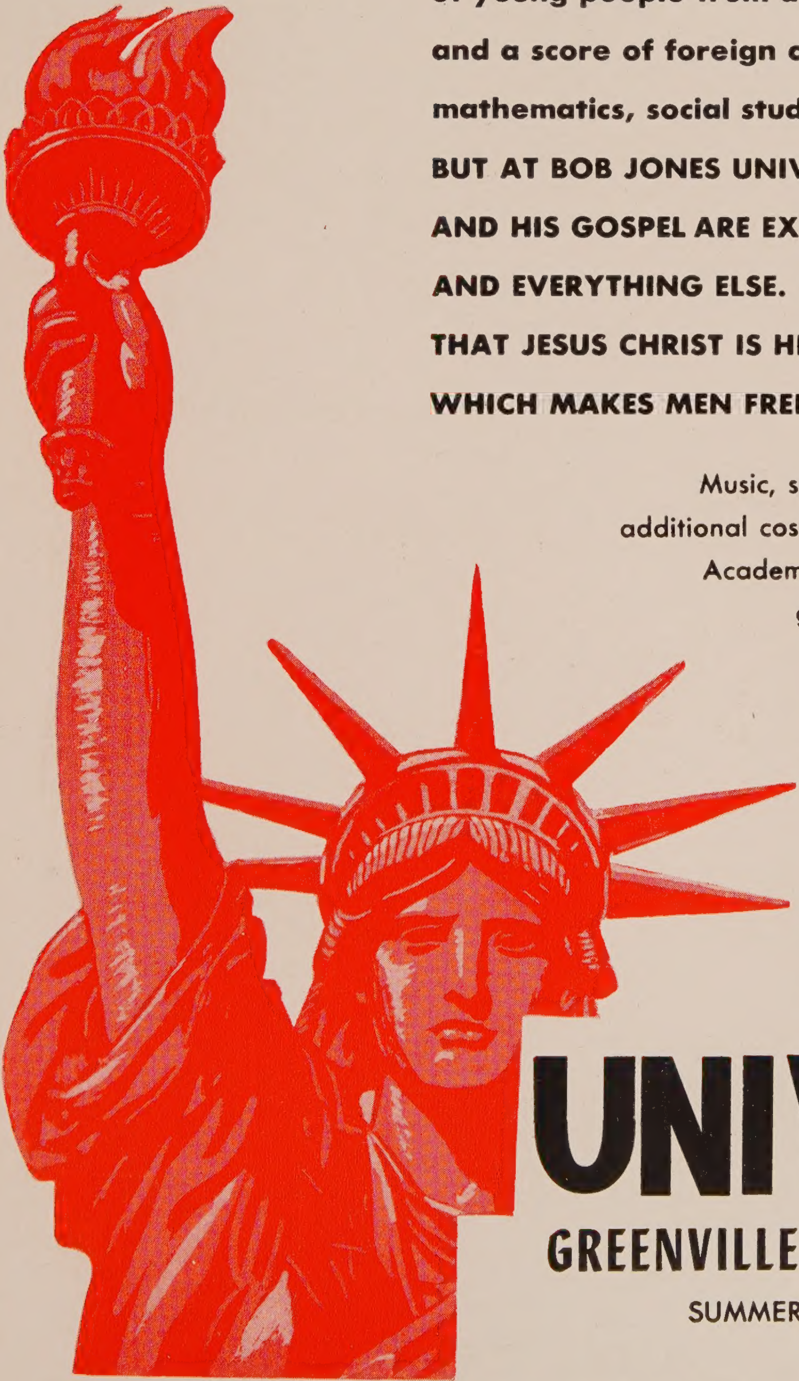

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